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CONFIDENCE AND JOY.*

J. H. OLDHAM.

AN unwavering conviction that our salvation and our hope is in God will lead us to wait patiently for Him. "He that believeth shall not make haste." There is a strong temptation, that just because the need is so pressing, we should be betrayed into frantic and feverish efforts to meet it. But those who have seen God upon His throne do not need to be in a hurry. There are, perhaps, few truths of which at the present time we need more constantly to remind ourselves than that what God demands of us is not quantity of work, but quality. In the end of the day it is quality that tells. Fewer institutions, fewer stations, fewer workers, if need be, but everything that we do as worthy as we can make it of God—a clear and shining manifestation of His truth, of His goodness, of His spirit. That, it seems to me, is our task—perfect faithfulness, and the striving after standards that are as pure and high as Christ; and the rest is in God's hands. And there we may safely leave it. . . .

But if we are to do the highest work we must get back the note of joy. And how deep and inexhaustible are the sources of our joy when our eyes are open to God—joy in the greatness of the salvation which is ours: joy in the magnificence of the service to which we are called: joy in the fellowship of our great Captain: joy in the glorious hope of the consummated kingdom of God: joy in the sufficiency, the inexhaustibility of the sources of God. It is a joy which difficulties and disappointments can not cloud, because it has its roots in the supernatural. It is a joy in the Holy Spirit. It is a joy which springs from expectation from God, and it can never be disappointed because it is impossible to expect too much from God.

* International Missionary Review.

EDITORIAL NOTES.

"Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

The church at Kansas, Ill., will support Mrs. W. H. Erskine, Osaka, Japan. J. E. Pritchett is the pastor.

The Walnut Hills Church, Cincinnati, Ohio, R. E. Elmore, minister, went beyond the Living-Link amount in its offerings for Foreign Missions.

At Lotume, Africa, where Herbert Smith and wife, H. C. Hobgood, and Doctor Frymire are located, 727 baptisms are reported for the year.

The late F. D. Power, of Washington, D. C., truly said: "The Living-Link idea in missions is one of the most stimulating and healthful, both to the church at home and the work abroad."

G. B. Townsend, Hagerstown, Md., has made two Living-Link churches and rejoices in the service. Notwithstanding the building of a \$25,000 addition to the church, the Living-Link fund is kept up promptly.

Miss Edith Parker, missionary in Japan, and who is at her home on furrough, is very much devoted to her Living-Link church, Carrollton, Mo., G. L. Bush, minister. She says, "I certainly do appreciate their love and loyalty."

There are men and women whose work on earth is done or almost done. To many of these God has entrusted some of his wealth, and He expects them to do their duty now. If they fail to heed his requirement they may die without having made any provision for carrying on His work after their departure.

The Broadway Church, Louisville, Ky., remembered the Foreign Society with a special gift at the close of their fiscal year of \$150, after meeting their full Living-Link amount. This generous act is very greatly appreciated by the Society.

The church at Terre Haute, Ind., J. Boyd Jones, pastor, has the picture of their Living-Link missionary, neatly framed, hanging in the Sunday-school room. Beneath the picture is the following: "Mrs. Maud Grainger, Mungeli, India, our Living-Link."

A new church has been born in Akron, Ohio, known as the North Hill congregation. It is a child of the High Street Church. One of the first acts of this new-born babe was to send a contribution to the Foreign Society to help its work. B. R. Johnson is the minister.

William Price, minister of the Christian Church, Lancaster, England, sending the money for a number of subscribers to the Missionary Intelligencer, says: "The magazine is appreciated very much and, as pastor, I realize its value in keeping the people educated upon our own missionary activities."

"I have never felt more encouraged over the growth of the missionary passion in the congregation since the beginning of my ministry. You can count on Harrodsburg."—Robert N. Simpson, Harrodsburg, Ky. This is largely the result of an intelligent, spiritual advocacy of missions in the pulpit.

A good many years ago a Scotch woman gave twelve pounds sterling to educate a boy in Africa. It was the boy who was her beneficiary that saved the life of Livingstone when he was attacked by a lion. In the thirty years that Livingstone lived after his rescue by that boy he did most of the work that has placed him among the immortals.

For twenty-three years without a break, Dan Crawford grappled with heathenism and cannibalism, that the African might be redeemed. And with what results? Instead of reeking huts there are six miles of smiling cottages. Instead of meandering footpaths there are sixty miles of fine roads. The spiritual changes are greater than the material changes.

No man has yet been found to go to Luchowfu to assist in the work of the hospital. Dr. Wakefield is there alone; another medical man is greatly needed. If the brethren will pray that such a man may be found their prayer of faith will not go unanswered. There is no lack of qualified men in the churches; but the claims of the field have not been laid upon their hearts and consciences.

The central fact in human history is the spread of the knowledge of God in Jesus Christ. At the present time there are fifty thousand missionaries on the field. The Bible has been translated into the languages of about nine-tenths of the human race. The native churches are growing strong and independent and aggressive. The Gospel is proving that it is the power of God unto salvation to every believer.

J. M. Downing, of Missouri, has recently sent the Society \$300 for a chapel at Manguito, Cuba. The little congregation there has raised another \$300 to be put with it for the building, and one of the members of the church there is providing the lot. Mr. Downing has built a missionary's home at Lotumbe, Africa, and also one at Longa, in the same field. He is very happy in these investments in mission lands.

There is a wrong way of applying the words, "The Lord will provide." He does provide for us when we can do nothing for ourselves. Our extremity is his opportunity. But when he has assigned us a task and has empowered us to perform it, it is not for us to say, "The Lord will provide." He has made provision for the doing of



R. E. ELMORE,

Pastor Walnut Hills Church, Cincinnati, O. This church gave over \$600 for Foreign Missions last year.

this task and he expects us to do it. If we fail he will raise up another people and cast us aside because of our presumption and unbelief

John R. Mott says that Ding Li Mei, the Chinese evangelist, has been more used in winning men to the Gospel than any other man of whom we have record. "He reminds one of the Apostle John. His prayer list includes all the world; it contains the names of people of prominence the world over. And how did it all come about? One woman, a loving missionary, Mrs. Julia Mateer, was used to touch that boy's heart."

The church at Palestine, Texas, L. B. Haskins, minister, supported F. E. Meigs at Nankin, China. They had his picture hanging in the auditorium, and upon the news of the death of Brother Meigs this picture was draped in mourning and a memorial service was held. They were very much devoted to the good man. It is a great thing for a church to be tied up in the Living-Link relation to a representative on the foreign field.

Dr. J. I. Vance spoke the truth when he said: "He may be a popular

preacher and draw crowds; a sound preacher, and stay orthodox; a tender preacher, and comfort his people; an instructing preacher, and edify his saints; but if his pulpit fails to ring with a message of a world-wide evangel, and if the gifts of his people to missions in comparison with their gifts to themselves be mean, and if he send no recruits of men and means to the army in the field, he is a poor preacher."

A missionary in India was fortunate enough to have some friends who gave him an automobile. He says that the automobile has doubled his usefulness as he goes from place to place to preach the Gospel or to oversee the work. An Ohio minister says his automobile is as helpful to him as an assistant. The day will come when an ox-cart or a jinricksha or a wheelbarrow will be as much out of place in a mission station as in any city or rural district in America.

A missionary from China, speaking of the tithe and the thank offering, said: "In the East they never approach the idols in the temples without bringing a thank offering. They give thank offerings if they have been saved from the swollen river, if the mildew does not strike their crops, if their house has been saved from fire. They know what this means. If a man gets a good crop he not only gives a tithe, but, as a thank offering, he supports an evangelist for six months, or six or eight club together and build a little church."

The friends of the Society will be pleased to know that F. M. Rains has regained his health in good measure and is able to resume work in the Mission Rooms. To be sure, he is not as vigorous as he was twenty years ago, but even so, he is able to do more than most men. Since his return he has dedicated the church in Bethany and the church in Owenton, Ky., and has delivered a number of addresses. At the present time he is visiting the Conventions in the South. The brethren in the South will discover that he has lost none of his missionary passion.

Many complimentary words are being said with regard to Mrs. M. B. Madden's new volume, "In Cherry Blossom Land." This is sold by the Foreign Society at 50 cents. Mrs. Madden spent twenty-three years in Japan, and has written of the Japanese people and their characteristics in a most fascinating way. The volume reads as interesting as any story, and brings one in intimate touch with the people and customs of the interesting land of Japan. No finer Christmas volume could be purchased than this attractive book. Lay in a supply for your friends.

The Sunday School at Savannah, Georgia, has recently had a very interesting missionary entertainment. The meeting was carefully advertised and the people came together on a weekday night. The principal attraction was a set of stereopticon pictures from the Foreign Society setting forth our work abroad. There were also recitations and songs. Other schools might profit by this suggestion. Slides on the work are gladly furnished by the Society, the only charge being for express charges each way.

The revenues of the British Societies are as large as in normal years. It was feared that the war would reduce them one-half at least. This has not been the case. By putting forth special efforts and by enlisting a larger number of contributors the incomes have been as large as before war was declared. This fact is a challenge to the churches in America. The war in Europe has been felt to some extent in some sections of our country, but nothing in comparison to the extent in which it is felt in Britain.

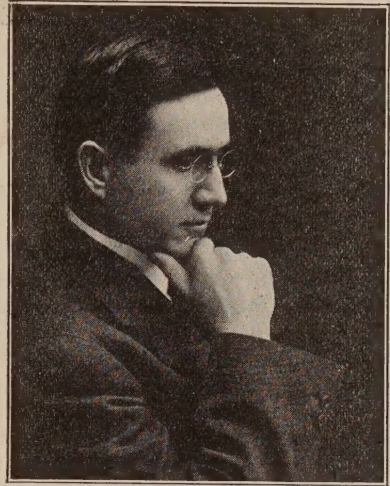
Milton B. Madden and family, of Osaka, Japan, are now living in Eugene, Oregon. Mr. Madden is a member of the Men and Millions team, seeking to enlist a thousand new workers for Christ's service, and seeking to raise six millions of dollars over and above what the churches would give otherwise. Five of the children are in school. Eugene is the seat of the State

University. The mission work in Osaka is in charge of Mr. and Mrs. Erskine. It is manifest that they are in sore need of reinforcements.

Sherwood Eddy says that there are a hundred men in China to-day because of the heroic death of Horace Pitkin. It was in the Boxer time that Pitkin laid down his life in Christ's service. He left a note for his wife that it was his wish when his baby boy was twenty-five that he might become a missionary in China. When the report of Hannington's murder reached Oxford two hundred undergraduates volunteered to take his place. The blood of the martyrs is seed. Some men accomplish more in their death than others in a long life.

One church that adopted the Budget Plan received an offering of \$88.01. They set apart sixty-five cents for the work of the Foreign Society and sent us a draft for the amount. This does not seem a just proportion. Many believe that 50 per cent of the total receipts should go for Foreign Missions. The Foreign Society does in the foreign field what all our home missionary societies do for the American field. The Foreign Society conducts evangelistic work, educational, benevolent, orphanages, publication, etc. The Laymen's Missionary Movement teaches that 50 per cent of the offerings of the churches should go for Foreign Missions.

The following encouraging note has the right ring: "I am enclosing herewith check for \$375.00, which finishes up our Living-Link for the year. Hoping this will reach you in due time and looking forward to larger things in the future. Fraternally yours,"—Wm. M. Boone, Treasurer Highland Christian Church, Kansas. This is a comparatively small church, in a small town. The church in the near future will be supporting three missionaries in the foreign field. This congregation stands with its face toward the rising sun. It is not satisfied, even with its past splendid record of supporting one missionary. Two other supports will come



K. F. NANCE,

Pastor, Hutchinson, Kan. Last year this church gave enough to support a Living-link on the foreign field. The church expects to do the same this year and each year to come.

out of this church. Every church should plan for a larger program.

The fact that the receipts for the year 1915 were considerably less than for the year before is not a matter for congratulation; nor is it a matter for discouragement. God has a lesson to teach the churches in our fellowship. Many have thought that it would make no difference whether they gave or did not give. They thought that others would give and the Society would receive as much as it needed. It has not been so. Too many thought alike and stood aloof and did not come up to the help of the Lord. The churches they thought would make up for their lack have followed their example, and so there has been a falling off in the receipts. God is putting the responsibility back where it belongs, on the individual church.

AN URGENT NEED.

The Society has the money specially provided for a physician and two nurses for China. They should each be well trained technically, and willing to go out for a lifework. Rare opportunities

are open for these workers. They would be sent to fields where millions of Chinese are in medical need, and would work in good hospitals. The salary will be moderate, the spiritual returns large, and there will be no competition.

FOREIGN MISSIONARY RALLIES

Deep interest is being expressed in the rallies which the Foreign Society will hold this fall and winter. Already many pastors have expressed their desire for these meetings. A. McLean, R. A. Doan, new Laymen's Secretary, and Bert Wilson, Western Secretary, will conduct these rallies. The plan will be to hold a morning session from ten to twelve, an afternoon session from two to four, and then at the supper house have a large men's supper, after which fine stereopticon slides of the work will be presented and addresses given. The missionaries participating in the rallies will be A. F. Hensey and H. C. Hobgood, of Africa; Alexander Paul, of China; and C. E. Robinson, of Japan, and possibly Dr. L. F. Jaggard, of Africa. Plans are being perfected to make these the most efficient educational rallies the Foreign Society has ever held. About one hundred and fifty cities will be reached, and no doubt many sur-

rounding churches will participate. It is hoped that all the pastors within reach of these rally centers will be present at the meetings and bring with them delegations.

A NEW VOLUME BY STEPHEN J. COREY.

Secretary Corey, while on the journey of the commission to the Far East, kept a journal similar to the one of his African trip, which was entitled "Among Central African Tribes." This new volume, which deals with the Philippines, China, Korea, and Japan, will be issued about the middle of November. It will contain nearly two hundred pages and be a personal handbook of this interesting tour. It will have many striking illustrations in it, and will be bound uniformly with the African book and sell for 25 cents in paper and 50 cents in cloth. Already more than ten thousand copies of "Among Central African Tribes" have been disposed of, and it is expected that the new volume will have fully as large a circulation. Send in your orders early. This will make a fine book to be used in preparation for the March Offering. Every Disciple who is interested in the planting of churches in non-Christian lands, should read this intimate story of the mission fields.



Large men's Bible class at Nantungchow, China, formed during the evangelistic work of R. A. Doan. Mr. Doan can be seen in the center.

EDITORIAL.

The Income of the Year.

The receipts, all told, reached \$425,137 with the closing of the books on September 30. This was a loss of \$39,102. In 1914 the Society received a profit from one piece of property sold of \$22,000. When this is deducted, it would make the losses from regular sources, for this last year, about \$17,000. This reduction in receipts comes at a very hard time in the history of the work. The normal growth of the established work on the fields has been such recently that a good increase has been needed each year to properly care for natural developments and do the advance work that seemed absolutely necessary. Just when an increased income was so sadly needed, the loss has come. In anticipation of a serious year it seemed necessary to retrench last summer. This was done, and besides a reduction in payments to the native work, the salaries of the missionaries were cut ten per cent, and those of the Secretaries twenty per cent. The loss for the year makes it very likely that it will be impossible to discontinue the retrenchment for another year.

The history of the Society has been that after each year of loss has followed a year of great gain. Of all years in our history this should be true for the present year. It will take much prayer and great effort to make this possible, and we must begin now. The goal which has been in mind for several years has been an income of \$500,000. It should be reached this year, and with worthy effort on the part of all friends of the work, victory will be assured.

Plan the Work and Work the Plan.

By carefully planning the work and diligently working the plan, we can make the present year the best in our history. The leaders should go about this matter as the general of an army goes about planning a battle. Nothing should be overlooked or neglected. The Divine law is that we reap bountifully where we sow bountifully.

The fact that there was a falling off in the receipts last year should serve as a stimulus rather than as a sedative. In other years there has been a falling off, but in the following years the gains exceeded the losses, and the work went steadily forward. Thus in one year there was a loss of thirty-one thousand dollars; but in the next year there was a gain of over forty-five thousand dollars, making the income of that year larger than in any previous year.

There should be in the minds and hearts of a million people a determination to go forward, and not to go back or even to stand still. This is entirely feasible. With all the demands upon the British people, their missionary offerings are up to normal. The religion leaders and the people are resolved that the missionary work shall not suffer on account of the war. In order to go forward two things are necessary: One is that more churches and more members of the churches be induced to give. The other is that the offerings be increased in amount. Both are

within reach. Less than half the churches are giving anything, and the average offering is less than forty cents.

If we are to make this the best year in our history, three things must be done. First, where the Every Member Canvass is made, it should be made only after the most thorough preparation. In the Canvass no pains should be spared to reach the last member. When the canvass is made it should be followed up month by month and most conscientiously. The committee that makes the canvass should see to it that the pledges made are paid. Second, the missionary money should be religiously kept apart from the money for local expenses. In one church there is one budget and one treasurer, and in that church this plan works well. But that is an exceptional church. In most churches, where all the money goes into one treasury, the missionary cause suffers. The local claims are paid first, and the missionary cause gets whatever is left. In some instances it gets nothing. In every church there should be a missionary budget and a missionary treasurer. Third, the churches should aim to go beyond the apportionment; the apportionment is the least that any church should be satisfied to give. Some churches give twice, and a few four or five times as much as they are asked to give.

We shall honor our Lord by making this a record year, and if we honor Him, He will honor us in return.

We Must Go Forward in 1916.

The fact that the receipts of the Foreign Society are \$39,000 less than those of last year has caused deep distress, but has not discouraged. The situation ought to drive the supporters of the work to their knees and make us all resolve that the year 1916 will be by far the greatest in our history. With concerted prayer and action the result cannot be otherwise. This is a testing time for the sincerity and zeal of our people with regard to the dominant note of our plea, Loyalty to Jesus Christ.

We must advance this coming year because of our tremendous obligations to the work already established. We have planted the cause in the great mission fields and built it up through successive years. Missionaries have been sent forth, native evangelists trained, thousands of converts baptized, hospitals, schools, orphanages, and colleges erected. What we have done in the past has just begun to open up the gates for the future. The work is being pushed forward by the momentum of successful growth. Our obligation to support and continue and increase what we have established is God-given. We cannot escape it. To be satisfied with anything less than advance would be fatal.

We must go forward this coming year because of the wonderful opportunities on every hand. No longer do we have to knock at closed doors. They are flung wide, and the people bid us enter. No longer does ignorance reign supreme in heathen lands. Public schools are springing up in every direction. No longer are the people satisfied with their own religions. A deep spirit of discontent is sweeping over the lands. No longer are the missionaries limited to work among the poor and outcast. Every class is accessible. No longer is backwardness and seclusion fastened hard upon the lands. This is the day of outlook and outreach for

better things. A combination of circumstances such as the world has never seen exists in mission lands. To fail to take advantage of these conditions is to be blind to our opportunities.

The churches of America face a unique responsibility. Because of the devastating war, Europe is handicapped, and the Christian forces there will not recover for many years. Although the Protestant churches of those countries are showing tremendous sacrifice to keep up their work, every foreign missionary enterprise will suffer for many years. America is free. America is rich and prosperous. The American churches have great strength and leadership. Besides this condition at home, in the whole Orient and all the mission fields of the world warm friendship exists toward us. While young, vigorous lives are being bled to death in Europe, the young life of America must take the greater responsibility for helping to redeem the world. The hour has struck for American churches to get under the burden of world conquest. The Disciples of Christ must take a leading place in this great effort.

To go backward in our missionary life and spirit is to be lost. The future destiny of our people depends upon our missionary passion. The Spirit of Christ is our only hope. Not only must the world be saved, but we must be saved. The strongest lever to lift us up at home is the spirit of world conquest. To retreat just as we are approaching the possibilities of great endeavor would be suicide. We must advance as a people or shrivel as a people. Our sympathy and interest in the great unselfish task of world missions will be the test of our spirituality and our spirit of conquest. The heathen lands need us, but oh, how sadly we need the vision of the heathen lands that we may be redeemed from ourselves. A great passion for the world will give us great unity among ourselves. We will grow and be victorious as we push out our battle lines.

The Entire Membership at Work.

Lloyd George used the following telling illustration: "In the old Welsh legends there is a story of a man who was given a series of what appeared to be impossible tasks to perform ere he could reach the desires of his heart. Among other things he had to do was to recover every grain of seed that had been sown in a large field and bring all in, without one missing, by sunset. He went to an anthill, and won all the hearts and enlisted the sympathies of the industrious little people. They spread over the field, and before sundown the seed was all in, except one grain, and as the sun was setting behind the western skies a lame ant hobbled along with that one." The story teaches its own lesson. There is not one who cannot help in some measure. Some can render great assistance; oth-

ers but little; but all can do something.

In preaching the annual sermon before the London Missionary Society, C. H. Spurgeon used two texts taken from the same book of the Old Testament. The men who had been sent out as spies said to Joshua, "Let not all the people go up; but let two or three thousand men go up and smite Ai; make not all the people to toil thither." Jehovah said to Joshua, "Take all the people of war with thee, and arise, and go up to Ai." The spies did not wish any considerable number put to any trouble; the Most High ordered all the fighting force to make the attack. From these texts the great preacher pleaded for the enlistment of the whole body of believers.

Referring to the conduct of the

chosen people in a time of national apostasy, Jeremiah said, "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven." The prophet saw that the whole community was engaged in idol worship. The children as well as their fathers and mothers played their part. If all classes and all ages took part in the worship of the false gods, it would seem that all who call themselves children of the one true God and disciples of Jesus Christ, His Son, our Lord, should have a share in the work he has given the church to do in His name and for His glory.

And that is the New Testament ideal. Our Lord said that every branch in him that did not bear fruit he took away, and every branch that bore fruit he cleansed it that it might bear more fruit. John the Baptist said that the axe was lying at the root of the trees, and every tree that did not bring forth good fruit would be hewn down and cast into the fire. Christ has assigned every believer his work. So the apostle said, "On the first day of the week let each one of you lay by him store as he

may prosper." Another said, "According as each one hath received a gift, so minister it among yourselves as good stewards of the manifold grace of God." We are taught that the body of Christ is fitly framed and knit together through that which every joint supplieth.

What is needed now is the enlistment of all believers. The work needs them, and they need the work. The weak spot in all our missionary organizations is that so few have any lot or part in their maintenance. More than half our churches stand aloof, and in the churches that do assist there are those who make no contribution of any kind. They do not give a penny or a prayer or one single interested thought to the work in a year. Does any one suppose that if all who call themselves Disciples of Christ were thoroughly enlisted, there would be any deficit of any retrenchment or any inability to respond to the urgent appeals that come from the fields?

We shall not have succeeded in completely restoring the primitive faith and the primitive life until every church and every member of every church assists every department of the work according to the ability that God has given.

Gifts On the Annuity Plan.

The American Board (Congregational Foreign Society) has nearly a million dollars on which it pays annuities to the donors, of whom there are 309 now living. Since 1880 sixty-four have gone to their reward, and the gifts on which they drew incomes while they lived are now blessing millions in non-Christian lands.

The facts concerning some of these donors are most interesting. Thus, one is a teacher who was in frail health when she began to give. She has made nineteen gifts and has \$8,000 with the Board; the interest on this amount is sufficient to keep her as long as she lives. One is a prosperous business man who, wishing an assured income in his old age, has given \$50,000. One

woman has given eight gifts for her own use, and nine for the benefit of dependent relatives and family pensioners. A minister in a small country parish in the West has out of his meager salary saved \$4,000 and has entrusted the same to the Board. A well-known business man has given the Board property valued at \$150,000. A woman of means who is interested in missions and who knows the uncertainty of many investments has given \$24,000, and is recommending her friends to do likewise. An aged minister who came into the possession of a modest piece of property, has given \$16,000 for the benefit of an invalid son.

The record shows that giving in this way, apart from the income received, is a blessing to the donors. The first

woman mentioned recovered her health while giving year after year. The man who gave \$50,000 is now in his 95th year and enjoys life as few younger men do. The country minister who gave \$4,000 is relieved of worry and he and his wife look forward serenely towards old age. Of the donors one is 88, an-

other is 94, two are 96, and one lived to be 102. One donor received an income for thirty-five years.

One of the Old Testament promises to the obedient is this: "With long life will I satisfy him, and I will show him My salvation." God honors those who honor Him.

Enlist for Mission Study.

There never has been a time when there was so much interest in studying the fields and forces relating to the world-wide missionary cause. Every church should plan a careful campaign of missionary education this fall and winter, and in that plan should be included mission study. A fine series of text books are available. These books have been carefully prepared by experts, and every church will have an opportunity of choosing a book to suit its desire. Groups for study can be formed among the young people and among the older people. Many churches will carry on mission study through the prayer meetings, and a good many preachers will deliver series of sermons suggested by topics and chapters in the mission study books.

The outstanding mission study books this year are "Epoch Makers of Modern Missions," by A. McLean, and "The Rising Churches in Non-Chris-

tian Lands," by A. J. Brown. The former sells at 50 cents in cloth and 35 cents in paper, and the latter at 60 cents in cloth and 40 cents in paper. "Epoch Makers of Modern Missions" is a series of sixteen biographies of missionaries, and is a thrilling narrative of the growth of the Kingdom of Christ in the foreign field. The Foreign Society can furnish pamphlets and helps for class leaders. Two other books which will be widely used, especially among groups of men, are the "World Call" and "Efficiency Points," by W. E. Doughty. These are 25 cents, and they give a world vision, and there is nothing better for men's discussion groups. A group of men coming together every week or two to study these fine volumes would mean much for the missionary and spiritual efficiency of our congregations. Write to the Foreign Society for all particulars concerning mission study.

An Amazing Lack of Conscience.

It has just come to the notice of the writer that a leading church in one of our best cities has recently had a very serious lapse in its conscience on the distribution of missionary funds. In this case the church adopted the budget plan at the beginning of last year, and, unfortunately, bunched the local expense funds and the missionary funds together in the hands of one treasurer. Recently, because of change of pastors, it became necessary for the official board to pay a debt due to the retiring pastor. Apparently, without his knowledge, and without the consent of the congregation, all of the missionary

money in the budget was taken to pay off this encumbrance. The missionary societies, with one exception, have received nothing for this whole year. It is difficult to understand the attitude of an official board and a church treasurer who will consent to such a procedure. Every cent of the missionary money given in this congregation was given by individuals and donated for a specific purpose, that of carrying on the missionary work of our brotherhood. The direction of such money into other channels by the official board of a church is plainly a misappropriation of funds, and no doubt if any individual wished to make a test case of it, could

be seriously dealt with in the courts. The legal phase of this matter, however, is not the most serious, nor is the moral issue at stake the only question involved. One of the most pitiful things in connection with such a procedure is the effect which it will have upon the missionary giving of a congregation. Just as soon as an individual learns that the money has not been put to the use for which he gave it, he has lost his confidence in the official direction of the church, and furthermore is apt to lose his missionary interest. What a pity it is that when one becomes stirred with the needs of the mission fields and gives conscientiously out of a full heart for the carrying of the Gospel into distant places, that his money,

given sacredly for this purpose, should be used for an entirely different end. We can think of nothing more disheartening or more demoralizing to the missionary work of the Disciples of Christ than such an occurrence in the local church. Word is coming to the missionary offices constantly that the above is not unusual in many of our churches. Certainly we should have a campaign on honesty in dealing with the gifts of the people. As a safeguard against the temptation of using missionary funds in settling local church debts and looking after local church finances, every congregation should have a separate missionary treasurer. This will avoid the temptation and possibility of the action above referred to.

Are the Living-Link Churches Lop-Sided in Their Giving.

It is not unfrequent that one hears the expression that the churches which support missionaries under the Foreign Society are unequally developed in their missionary giving. It is only necessary to carefully go through the annual reports of our missionary societies to discover that this is far from the truth. While there are a few churches recently having become Living-links that have not as yet lifted up their missionary offerings for other interests as high as they should be, yet the overwhelming majority of Living-link congregation are among the best rounded and best developed missionary congregations we have. Here are some startling facts:

Last year out of \$141,000 received by the Foreign Society from the churches, as churches, over \$70,000 came from the 162 Living-link churches. The C. W. B. M. last year received from the Living-link churches of the Foreign Society, \$53,582; Church Extension netted \$9,330 from these churches, out of a total of about \$20,000 from all the churches. The American Christian Missionary Society received almost

\$30,000 from the Living-link churches, more than half received from all of our churches; and the Benevolent Association secured from these few congregations \$13,378. In other words about 50 per cent of all the offerings received from churches, as churches, by our missionary societies last year, came from the 162 Living-link congregations.

These striking figures demonstrate the fact that the churches need a large missionary ideal in order to bring up the sense of their whole missionary obligation. We fully believe that there has been no greater leverage to lift up the missionary interest of our churches than the Living-link plan. Not only have the congregations discovered that they could do a really worthy thing like the support of a missionary in mission lands, but that the inspiration coming from this undertaking has made them see the whole field and has enlisted them generously in every missionary interest we have. Our missionary interests would be helpless in their work if it were not for the generous and loyal support given by this comparatively small number of congregations among our people.

CONTRIBUTED ARTICLES.

Foreign Missions and Christian Unity.

PETER AINSLIE.

In the days of the Apostles world-wide evangelism and a united church composed the program of their activities. Such was the idea of Christ in His command to His disciples and in His prayer for His disciples.

There have been missionary activi-



ties from that time to this, but the real awakening dates back only a few decades. So of Christian unity. It has had its advocates in every century, but only in recent years is the church beginning to awake to the necessity of unity. The significance of this awakening is that the most determined call for it is from the fields where missionaries are working. In the last few years the awakening is being observed in the homeland, and all this has in it the promise of better things.

A divided church can never conquer the world. Christian rivalries are carnal and indicate that we are walking as men. We are capable of something better. Our differences are trifling in the face of the overwhelming issues that confront us. The growing passion for missions means the growing passion for

unity and *vice versa*. The two go together. Without a united church the world cannot be converted. There is not a nation to-day of which it can be said that more than half of its population is Christian. In America more than two-thirds of our population is unidentified with either Protestant or Roman Catholic Churches. If the Roman Catholics are eliminated the disproportion is still greater. In the European countries before the great war neither Protestantism nor Catholicism was making any perceptible advance. Conditions are serious. This is not a problem for the "tailors of Tooley Street." It is a world problem, and every Christian has upon him a degree of responsibility which he cannot shirk. It is either doing or not doing. It is either being a Christian in form and denying Him in spirit, or being a Christian in fact and expressing Him in constant obedience. Two things we must do—carry the Gospel to the unsaved and carry it in co-operation with other Christians, or wither through the coming centuries into little despised sectarian groups, anti-Christian in all but name and outward forms and ceremonies.

To be a Christian means definite interest in the programme of Christ—it means more; it means linking one's life to Christ for the fulfillment of that programme. Any other idea of Christian life tends to dishonor Christ and belittle the programme which was laid in the blood of Calvary and inspired with the power of His resurrection from the dead. We cannot hurry too fast with the Gospel to the non-Christian nations—our sin in this particular is in our slowness; neither can we afford to remain aloof from co-operating with all Christians for the salvation of a lost world—our sin in this has been in our aloofness. I am not here speaking specially of the Disciples of Christ, al-

though we have sinned in both of these particulars along with other Christians, but I am speaking of the Church at large, all of which belongs to Christ and in no part of which every Christian has not some claim. It is the whole Church that is needed to save the whole world.

Thousands of Christians neither pray nor contribute a penny for the evangelization of the world; other groups are over-anxious regarding their fellowship for fear they will compromise their sectarianism; and the great work of uniting the Church and converting the world rests upon the hearts of only a few in comparison with the great number of Christians throughout the world. The materialism of this age has deadened the finer feelings and the widening vision of many Christians. The responsibility has not come close enough to our hearts. Salvation is too much being saved from hell and getting into

heaven, with little thought of saving the fellow by our side, which involves work here for greater work hereafter. Jesus still prays. The hope of the world is in Him. The Church at home must feel as keenly the necessity of unity if it would make the home Church more loyal to sending the Gospel. Then the Church in non-Christian lands will feel the inspiration of a unity that will quicken its own unity.

We must walk out of our established paths and find those upon which we can run together with others in taking the light where there is no light and giving hope where there is no hope. Calvary must become more real and the garden where Jesus prayed must become a part of the garden to our own home. Then we will feel the force of His prayer for a united discipleship and will see the possibility of a world redeemed by His grace.

Baltimore, Md.

To the Christian Men of the United States.

*A Call to Participation and Service in the National Missionary Campaign of the Laymen's Missionary Movement.**

For the Church of Christ an hour of hours has struck. A day of days has dawned upon it, portentous and challenging. An epoch of crisis has befallen the human race. As never before the whole creation groans with impatience for the revealing of the sons of God. An indictment written in the blood of nations convicts Christendom of having failed to baptize humanity with any such knowledge of Christ as could quench the spark of warhate before it kindled into flame. Must that failure prophesy continuing failure to come?

A world smitten in battle and writhing with agony from many a yet graver hurt, may not be allowed to prove a charge of inefficiency against the Christian religion. But there is no denial that it does prove the inefficient and in-

sufficient application of it. And that returns as an accusation of delinquent stewardship against the trustee to whom the dissemination of Christ's power in the world was committed nineteen hundred years ago—the Christian Church.

THE DEMAND OF THE CURRENT EPOCH.

While sin abounds with such virulent destruction up and down a woeful earth, none who believe in the Gospel's potency may resist an intensifying concern for its wider and more adequate ministration to the needs it was meant to cure. Nor can any heart in which love and pity for a suffering race surpass mere sentiment go unstirred by wish and will to spread through a world without other hope of peace or comfort the healing influences of the Gospel of Christ. The demand of this current epoch, critical for both civilization and religion, is nothing less than a solemn vow from every man of Christ's discipleship, that in this day there shall be set afoot among men one mighty co-operative endeavor to make this world so vitally Christian that love toward

*Great missionary conventions are being held in about one hundred of the leading cities of the country.

God and love among men shall exile forever wars and fighting, selfishness, injustice, bitterness, envy, hate, and every grosser shame from a redeemed earth.

If they will, skeptics may question whether the gentleness of the Son of Man has power to overcome the wrath and clamor of evil human nature. But Christians cannot admit the doubt. No defeat awaits the church when it enlists with whole heart for its Lord. They who devote to Him the "last full measure of devotion" shall never be ashamed they shall return and come to Zion with everlasting joy upon their heads.

A SUMMONS TO CHRISTIAN MEN.

Impressed with these profound valuations of the meaning of the hour to which God has now brought his Church, and believing that the adversary of souls never pressed on the hosts of Christ an issue of strength so acute as now, the Laymen's Missionary Movement, in consultation and co-operation with the missionary leaders of the Church, summons the Christian men of the United States to a deliberate survey of their obligations to their Master's cause, more serious and penetrating than any self-examination to which they have hitherto subjected themselves.

And to the end of making occasion for such deep and grave inquiry and such lofty resolution as the great day in which we live requires of us all, the Movement has provided—as it trusts under inspiration of the Spirit of God—for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to his contemporary Church, the measureless resources with which He has enriched his people for the doing of his will, and the means which will fairly

put to test the primary questions of the ages—whether the followers of Christ are indeed able to take the world for Him.

EVERY MAN BIDDEN TO TAKE PART.

The schedule of these conventions has been printed and published broadcast. No man whose soul is stirred by this appeal will find himself beyond the reach of one of these conclaves of serious men. Every man whose heart moves him thereto is fraternally bidden to take part in whatever of such gatherings he is able. And all men of consonant mind and temper everywhere are solemnly besought to pray that this prayerfully launched endeavor may continue to the end in utter dependence on God alone, and that it may please Him, as Ruler and Overruler of all things, that his servants do for his sake, to ordain through it the beginning of a sublimer vindication of his great purpose to redeem a lost world through the faithfulness of his Church. Let them ask Him now to set in motion the final impulses which will carry his saving message of grace to the last of the uttermost parts, and make it effectual also in the darkest of all nearer nooks of sin.

When these seventy-five several conventions shall have been held it is the intent of the Laymen's Missionary Movement to assemble in the capital city of the nation, toward the latter days of next April, a comprehensive National Missionary Congress. Of the nature of that gathering specific announcement is reserved. In great part its character, like its force, must be the resultant of what the separate city and district conventions are shaped into by the grace of God. But whatever summons to prayer speaks of them includes also this great climax convocation.

May it be the good pleasure of God to let the whole campaign prove an event of superlative dynamic in a time when superlative opportunity constitutes superlative call.

A Day Off.

JOSEPHA FRANKLIN.

MINISTERING TO THE SICK.

My main work being in mission schools it is not often that I get away from Damoh or see much besides the school routine. Yesterday, however, I had what was a day off for me, but only ordinary routine for my companion, Dr. Mary T. McGavran. She had an urgent call to visit a sick woman fifteen miles out from Damoh. Thirteen of these miles were on



the Government road to Hatta, and two were through the Indian jungle. Arrangements were made for us to go to the Travelers' Rest house at Bungaun, thirteen miles out and there meet a man who would guide us to the sick woman's town in the jungle.

SAVING THE DAY.

Many people knew Dr. McGavran personally, either having been to her hospital or having seen her in their villages. These showed their pleasure by smiles of greeting and their inquiries as to where we were going. At one point we were very anxious to see why four women were carrying a bed on their heads with a man covered up on top of the bed. The bed had a rude framework with poles strung with cocoanut rope and with legs like stovewood. I was peering out of my phaeton to inquire what was the matter, when my Indian pony suddenly spied a buffalo lying in the road a few feet ahead. This was not a bison, but a most innocent, domestic animal. Although my horse had probably grazed and eaten with such animals all her life, she at once conceived that the harmless creature was the embodiment of all of the powers of evil, and began some astounding exercises in physical culture original with herself. I have not yet needed whip for this feminine Bucephalus, so I resorted to a tongue-lashing and to flap-

ping of the lines on her back, but all to no purpose. If it had not been for the inevitable appendage to every white person's conveyance in India, we might have come off somewhat the worse for the encounter with the buffalo. My trap is a little American phaeton amended at the back by a huge step for the feet of the appendage, the black face and white turban of which rise like a great medallion above the phaeton's top. The appendage quickly detached itself from the phaeton, swooped around to the front and safely led the pony past the buffalo. In the meantime the bed calvacade had disappeared.

AN ODD MAIL TRAIN.

Somewhere along the route we met "His Majesty's Mail Train" coming into Damoh. The Mail Train had a white turban, a brown face, white divided skirts, brown legs and sandals. The mail car was a spear at one end of which four little bells jangled and at the other end of which the mail bag for the route hung down. The bells were to frighten away the wild beasts. The spear was for the train's defense both against beasts and even more dangerous men. India has a wonderful network of railways, but more wonderful than the railways are the great public highways between large cities, and almost as frequent, highways built apparently for the accommodation of the simple people who live in the jungle villages. Upon these jungle highways the postman with his spear, bells, and bag is an accepted condition of the country. This is a country where over eighty per cent of the males are illiterate and literate females are scarcely counted.

AN IMPROVISED INN.

At Pollar we saw one of the men who had come to call us. He said he had heard nothing from his friend in the village where we were going. We, however, proceeded to the rest house in Bangaun and reported our arrival at the Police Station. No one had come for

us so we went in to eat our luncheon and to rest. The house was only a rude mud building with the ground for a floor, but it had chairs, table, and bed, a little kitchen and the usual Indian bath-room. We found the sweeper and his family occupying the bath-room, but as the bath-room was for the accommodation of travelers and not for sweepers' residence, we promptly turned them out for the day. We had brought some tinned sausages with us, so we fried these with eggs and made some tea, got out bread and butter and had quite a hearty meal. After the meal I had a short, but refreshing sleep. We waited several hours at the bungalow but no one came, so, thinking that the woman was probably doing all right, we started back. On the way back we visited two houses and had an open-air meeting in the town of Pollar, mentioned before. Our audiences were mostly women and children, as most of the men had gone to the Damoh market. In each place, however, one or two men listened to us. All were very friendly, but as hopelessly ignorant of the Gospel as the idol worshippers of Lystra, nineteen hundred years ago.

INDOMITABLE MISSIONARIES.

We missionaries get sympathy or credit for many things that we don't deserve, and sometimes blamed for things for which we are not responsible. We do not want credit either for hard work or for hardships. The only thing for which we do deserve praise is for our immovable faith in the Gospel as the power of God to give salvation and for our stubborn perseverance in trying to prove this power. From the college girl a year from home lisping out the supposed Gospel message in a speech wholly unintelligible, to the average native, but extremely happy over the outward signs of approval that she hears and sees, to the hoary-headed veteran worsted in a thousand combats with the "simple Hindu," but who pounds and hammers and blasts away hoping that out of his whole audience one person may possibly get one fact that he is presenting, we see the same indomitable faith and the same obstinate

inability to give up. Each one believes that his methods are the ones to finally produce the good soil that shall retain the Gospel seed. Miss Ella Maddock once told me that at a Hindu festival in her part she suddenly came face to face with a Hindu priest. She had never seen him before, but as soon as he saw her he burst into a storm of angry abuse. "Here you are again," he cried. "I saw you in Calcutta and I saw you in Benares. Everywhere I go I see you or some of your people, and you always have a book and are always trying to teach your religion." In the great mass movements toward Christianity now taking place in parts of India, where there have been mission stations for the longest time, there may possibly be hundreds of people who change little, but their names when they become Christian, but twenty years from now it will be seen that the incessant activity of Miss Maddock's relatives and their book have been transmitted to an innumerable host of indigenous families for whom the Shibboleth has no terror.

THE NEED OF MEDICAL WORKERS.

We reached home without further event. The next morning the sick women's relatives came again to call Dr. McGavran. They said the Pollar man had promised to come with us from Pollar, so they had not sent any one to meet us at the rest-house. It was impossible to get at the truth, but the men said they would give the Doctor any fee she demanded to come again. She, herself, however, had become so ill with a cold as to have to go to bed, and a second trip was impossible. We do not know whether the woman recovered or died, but we do know that all over India thousands of women like her are suffering and dying because Miss Maddock's medical sisters, numerous as they are, cannot attend even a tenth of those who are ill. Educationalists in these parts say that the great mass of girls here are not capable of taking more than a primary school education at the present. My own experience confirms this. For this reason, if for no other, I would rather be teaching Indian girls, Christians or non-Christians, than to

be at the head of an American university, and Dr. McGavran would rather make her trips to sick women in the

jungle than to earn \$10,000 a year in her profession at home.
Damoh, India.

Fellowship With Christ in Life.

GEORGE A. CAMPBELL.

UNION OF MIND WITH OUR LORD.

Each age of Christianity presents its characteristic interpretation of fellowship with its Founder and Leader, Christ.



In our day we are particularly stressing the fellowship we have in co-operation with Him in building His kingdom in our midst. We are clamorous in demanding that his will be done on earth. After too long neglect, his second commandment is gathering to itself commanding and compelling power. Brotherhood is now the slogan around which the clans of the church rally and press forward with high enthusiasm. A new democracy is possessing the church—a democracy that has ears to hear the cry of the weakest. Surely our Christ must be pleased with this fellowship we have with Him in building his kingdom on earth. He who said, "As much as ye have done it unto one of the least of these, ye have done it unto me," surely he must be pleased with our efforts at good sanitation, good housing, proper care of the children, and all other work of social amelioration. Surely he must

wish every child to have an opportunity to live and develop. Surely he must be pleased with our age in seeking to gather up the fragments that nothing may be lost. In all our humanitarian efforts at home and abroad, where we teach our brethren in the more backward places of the earth the arts of civilization, we certainly have a moral fellowship with Christ, unconscious though it sometimes may be, that is most gratifying and heartening.

There have been periods in the church when the fellowship with Christ most stressed was that of intellectual fellowship. The age immediately preceding ours was one of these. They were the creedal periods of Christ's church. Correct intellectual belief was greatly emphasized. Union with the mind of Christ regarding doctrines was made of first importance. Thus through the pure mind the church sought fellowship with Christ. There may be a tendency to-day to underestimate the value of this fellowship. Christ, and I speak it reverently, must have held great vital truths. Each age of the church must have its thinkers that interpret the Christ message to itself. We cannot overestimate the need and importance of the thinkers in the church that seek to bring the race into an intellectual appreciation of the truth as it is in Christ. Sooner or later all follow the thinker and have fellowship with Christ through certain intellectual conceptions.

THE ABIDING FELLOWSHIP OF SOUL.

Now, while the fellowship of work and the fellowship of thought are both important in our relationship with Christ, neither of them is primary or most fundamental. That which is controlling and abiding amid all our changing emphasis is the fellowship of life, of soul, the

freer meeting of Spirit with Spirit. Even when the inner, closer, and deeper fellowship is all but forgotten; when it is quiescent and unassertive it nevertheless exists as the important and determining thing in our Christian fellowship. In fact, the word fellowship scarcely can be made to stand for any other conception. Men do not have fellowship because their hands are working at the same tasks; nor do they have fellowship because their heads are given to the same figures, schemes, enterprises, or beliefs. Fellowship is not guaranteed between two men by the fact that they are carpenters. Nor is it any more guaranteed between two men because they hold to the same doctrines. Fellowship is delicate, intuitive, inner. It is indefinable. It has to do with the subtle and mystical relations between life and life, soul and soul. Our Christianity has its social and intellectual sides; but the heart of it is spiritual; it is found in the fellowship that man has with Christ. Tennyson expresses it well in his oft-quoted words:

"Closer art thou than breathing, nearer
than hands and feet
And spirit with spirit may meet."

The heart of the New Testament is that the ascended, eternal Christ is united to his followers in a mystical union that gives comfort, strength, and life itself.

The fundamental question is not, "What would Jesus do?" but is, "What does Christ impart?" Our religion is not alone that of Jesus of Nazareth; but that, as well, of the eternal Christ of God. "I am the vine, ye are the branches." We are members of his body, of his flesh, and of his bones. "I will never leave thee nor forsake thee." These, and many other passages, suggest the very intimate relationship between the life of Christ and that of his followers. Despite the commonplace criticism that Christianity deals sentimentally too much with other worldliness, the fact remains that the heart of Christianity is essentially other-worldly. Its message is life—more abundant life—eternal life which comes to be pos-

sessed through fellowship, oneness of spirit, with Christ.

THE SECRET OF POWER.

In this soul-fellowship has ever been the power of the Gospel. Men have left the plains and gone up to the mountain tops because they have felt God moving towards them, and in turn have been drawn upward toward him. The Bible is scarcely more than mountain-top fellowship between God and man. The leaders of the church in all ages have held sweet converse with God in some exalted place. They have talked with Him as a friend talks with a friend; and then with faces shining as the sun and hearts strong in faith, have come down to the hard tasks among the weary, discouraged, and rebellious crowd.

So it has ever been in the periods of great awakening of the church. Men have heard the still, small voice of Christ in the depths of their souls, and have been distraught till His life became their life. The pursuit of Christ is well illustrated by Thompson's "The Hound of Heaven." The soul when breathlessly trying to escape the Divine pursuer, ever hears his voice crying, "Lo! naught contents thee that contentest not me." The revolution of the hero in Maesfield's "The Everlasting Mercy" is accomplished by the coming of the Christ to his soul.

"I knew that I had done with sin,
I knew that Christ was born within,
I knew that Christ had given me birth
To brother all the souls of earth."

REAL BROTHERHOOD.

Brotherhood follows the coming of the spiritual Christ.

What has been the impelling motive of the leaders of Christ's church? What has been the secret of the martyrs and the missionaries and the humble but mighty spirits of the kingdom?

Read the biographies of those who have filled up the sufferings of Christ, who have counted not the cost, who have taken up the cross and followed the Master wherever he led and wherein will you find the secret of their

zeal and power to endure and press on? I never fail to find it in the joy and depth of the fellowship of their lives with Christ. This is the secret. In every period of awakening of the church it has been the same. Whenever I find it my heart burns within me with renewed awe and greater zeal and determination. From every life with this secret there pass out sparks to other souls; and thus spread the fire of purification and the light of the kingdom.

SPIRITUALIZING THE ORDINANCES.

Baptism has had a large place in our thought, preaching and literature. We used to argue much concerning its mode and design; I fear we are now often joking about this ordinance. If so, the latter custom is much worse than the former. To talk lightly of any sacred subject is to do injury to our souls. Reverence is the essence of truth-seeking, and the secret of truth-finding. After growing weary of some too-much discussed doctrine we are apt to turn away from it altogether and thus miss even the kernel of its meaning. Now baptism has its kernel, it signifies the impartation of life by Christ, our Redeemer and Saviour. The candidate is raised to walk in newness of life. Its meaning is further illustrated by the figure of a birth which also suggests the impartation of life. Just here is the heart of our Christian faith.

Among the Disciples the communion table has been central in the leading service of the Lord's Day. Doubtless it has been a large factor in our growth and coherency. What is the central thought of this service? Call it, if we will, Communion, which term, if the most common among us, call it Eucharist or Sacrament or Lord's Supper, still the central thought expressed by the emblems of the bread and wine taken into the body is that our souls feed upon the mystical life of our Lord. In Him we have life—the more abundant life. Of course, there is the skeleton of ceremony and doctrine; but the inner truth of the communion is the union between Christ and those about His table. Surely meeting every Sunday around our Lord's table this thought is the most

common and potent among our people. It is from our fellowship with Christ that we arise and go forth to serve our fellow-men.

Writers like Mr. Churchill, in seeking to emphasize the message of brotherhood, are in danger of forgetting that, historically, they who have been the greatest humanitarian workers are those who, because of their fellowship with Christ, have first lifted up their voices and prayed "Our Father," and then with the Divine presence attending them have gone forth to serve the race.

VITAL RELIGION IN THE HOME.

We are meeting to-day as the guests of the Canadian Disciples. They are a feeble folk, compared with their brethren in the United States; yet their relative contribution to the ministry at home and abroad has been very great. No just appreciation of Canada's contribution has yet been made. There is no field of leadership among us, in which her sons are not surprisingly numerous. How does it come that a few thousand Disciples in Canada have made such a large contribution? It is because of the vital religion found in her homes. Christ is the presiding spiritual presence of the fireside. The Father and Mother walked with God. Christ was as real to us in our early days as were the trees on the old farm. The family worship was unhurried, regular, genuine. The deep of the Book spoke to the deep of our young souls. All nature was to us laden with the mystical presence of Christ. The breezes and the stars, and the flowers, and the long, quiet days were his messengers as well as was "the Book." We had visions of Christ in all.

"And many a time they come,
Until this earth he walks on seems not
earth,
This light that strikes his eyeball is not
light,
This air that smites his forehead is not
air,
But vision—yea, his very hand and
foot—

In moments when he feels he cannot die,
And knows himself no vision to himself,

Nor the high God a vision, nor that One Who rose again, ye see what ye have seen."

Thus were hundreds of the young men of Canada called to follow the Christ. His call, not the cry of human need, has ever been first supreme in the ministry of the church. It leads to the stilling of the cry of suffering, but the motives of those "set apart" must spring from the Eternal One.

The cause of union has been heavy upon our hearts. Under the Providence of God we have been instrumental in bearing home to the conscience of Christ's Church the great necessity of union of Christ's followers. We have supported the plea for union by Scripture and argument. This passion for the oneness of the church of our Lord has spread so rapidly that we are beginning to have reasonable hopefulness for its speedy accomplishment. But the commendable progress in this cause has been made since our communion began to give chief influence to fellowship of life in Christ. Slight was the progress toward union when we exclusively, or chiefly at least, stressed fellowship with Him in the same intellectual conceptions.

THE GREAT APPEAL.

The appeal to union, as the appeal to the sinner, must be deeper than the intellect. It must be to the life. We are to-day working at common tasks, have in hand great common enterprises and are opposing great common enemies, and thus the communions of our Lord are very closely approaching one another. Our common tasks are an expression of our inner spirit. It is as we regard the sanctity of the soul-life of all, exalting the communion and fellowship all have with Christ, that we shall ultimately see the consummation of the union of God's people, an ideal for which we have long toiled and prayed.

For some decades there has rested upon the world a widespread spirit of Agnosticism. The church has not wholly escaped this paralyzing spirit. The Zion of God has not moved triumphantly forward because it has not

been sure of its direction. The fear of the conclusions of science and historical criticism (a department of science) has rested on all our souls. We have tried to answer the science of doubt with the science of faith; and destructive historical criticism with constructive.

We have erred. Natural science and historical criticism are too limited in their scope to pronounce upon any single great doctrine of our faith. Their realm is that in which things can be measured. Sir Oliver Lodge has come to our aid here. Faith works in a realm deeper than and beyond the reach of pure intellect or natural science. Burgeson says of the intellect that it has "A natural inability to comprehend life." "Nothing worthy of being proved can be proved," except by the apprehending soul. Its reasons lie deeper than those of sight or intellect.

THE DISCIPLES' NEED OF FELLOWSHIP WITH CHRIST.

We have been a logical, thinking people. We have followed where the conclusions of propositions led us. Science and criticism have given our day new propositions. We are trained to follow truth wherever it leads. Loyalty to truth is a principle well instilled in every true disciple. Now, if in this age, when the reign of natural science and historic criticism are supreme, we escape the danger of being engulfed by the spirit of agnosticism, it will be by heeding an evidence that is more encompassing and more reliable than any findings of scientist or critic. The soul has reasons of its own. Fellowship with Christ is a reality. We are not to underestimate true investigation, clear thinking, and genuine scholarship. We cannot refuse to accept their conclusions in their own fields, but the field of the Christian man is a larger one. He has intuitions, communings, feelings, fellowship with the Divine—all of which cannot be appreciated, and no less destroyed by the natural man or by natural science.

The best passages of the book, "When It Was Dark," are those that make individual Christians testify to the reality of their faith, even after the reported

discovery of the tomb and body of Christ has brought gloom to the world. Several humble souls are made to testify to their vital knowledge of the risen Christ. They know Him as Redeemer. He has brought them from darkness to light, from death to life. They know Him not only as a historic personality, but as a living power within their souls. After the announcement of the overthrow of Christianity, one of the daughters of a coast guard on a wild, dark night is heard singing, in no way affected by the discovery unless it may be that new passion and the note of deeper consolation are in her voice:

"Forever with the Lord,
Amen, so let it be.
Life from the dead is in that word,
'Tis immortality;
Absent from Thee I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

"Science" had reported the Christ still dead and in his tomb; but the simple folk had proof in their innermost souls of His resurrection. Risen from the dead he had brought immortality to light, and become to them the resurrection and the life.

How do I know He is Jesus, the Lord?
I was leprous, and foul, and mean;
I fell at His feet and He lifted me up,
Saying, "I will; be clean!"

How do I know He's the Christ of God?

I was blind, and men trampled on me;
"Have pity!" I cried; and He touched my eyes—
"Be opened," He said, and I see!

How do I know He's the Son of God?
I stood by His cross, afraid;
For I'd driven the nails; but He looked upon me—
And, "Father, forgive!" He prayed.

How do I know He's the living God?
In corruption of sin I lay dead;
But life everlasting thrilled into me when—
"Thy sins be forgiven!" He said.

THE POWER OF WAITING ON GOD.

Ours is a spiritual religion. True, it has come to us through facts, doctrines, and ceremonies. These must not be ignored. Our faith can never be independent of them, but must ever be tested by all ascertained knowledge. But finally its heart will be found to be in personal fellowship with Christ. Our ability to conduct great missionary enterprises, to command an earnest and efficient ministry, to create an atmosphere in our churches of spirituality, to hearten our membership with a zest and love for the work of the kingdom, to enlist the church in the humanitarian needs of to-day, to hold our brotherhood to high things so that they will preserve the spirit of unity in the bond of peace, to keep us from growing weary in well doing, to maintain in our members strong faith amid an indifferent atmosphere, to evangelize the indifferent and the sensual—Ah, these are tremendous tasks—we have no ability for them. The secret is in having our lives hid with Christ. His life will bathe our sorrow away. His life, and His alone, coming into the abandoned, will bring cleansing and sustaining power. His life will keep us from weariness in well doing. His, "the power of an endless life," will support us for "the last long mile," for to know Him is to possess eternal life.

Ofttimes we make progress by going too hastily and directly to our tasks. It would be well if we tarried awhile with the Christ till His strength and serenity became ours, His life, our life.

Last summer a party of us went up the Mississippi in one of the large boats of that river. For hours we steamed forward. Finally we came to Keokuk, where the mighty dam has been recently built. A great wall was before us. How were we to get past it? Soon we were within four great walls. It seems as if we were making no progress; but we noticed the waters were welling up beneath us and we saw by the tops of the trees over one the side walls, that our ship was rising. The mighty waters from below soon lifted us forty feet and we steamed forward.

We had been making progress by waiting.

Is it not so with our soul's journeys? Some great difficulty or task is before us. Do we not often fretfully attack it? Let us wait for the upwelling spirit of God within us—for the life of God.

Without Him we can do nothing. When he comes He will lift us to a height of vital vision. And we go forward to mighty tasks, humble they may be, but still mighty. It is life we need—only life—the abundant life of Christ.

A Chinese Dog.

DR. E. I. OSGOOD.

There are some things that seem to be found all over the world. Dogs, cats, flowers, and weeds are among these.

Perhaps they and humanity are inseparable and necessary to each other. They are here in China with the first very much in evidence.

Not the St. Bernard, the Newfoundland, the greyhound, or pug,—but the strong built,

clean limbed, half wolf of a dog who dashes out at the passing missionary as though he would vent all the hatred sometimes held by his master, upon the foreigner; this is the kind in which China abounds.

Most assuredly there are other kinds. Breeds which resemble the rat and Scotch terriers, the shepherd dog, and the dachshund, even some which would make nice lap dogs, were there any of the rich Fifth Avenue kind of American ladies who prefer dogs to children to adopt them. Frequently a blind man will be led about by a dog more intelligent than most of his species, but a Chinaman with good eyes has no desire to have his afternoon walk disturbed by a dog tugging away at the other end of the string. He prefers birds in cages to dogs for pets.

Do the Chinese eat dog meat? Around this district they do,—when they can find nothing else to eat. A starving man is not fastidious as to what stops the gnawing of his stomach. We have seen the carcasses of dogs



Miss Mary Kelley talking to an aged Chinese woman in front of South Gate Church, Nanking, China. The "saw mill" is preparing lumber for new mission school building.

hung up on the street for sale, but not in the regular market. Very low down in the scale is he who becomes a purchaser of such meat. They say that down in South China is raised a special kind of dog which is prized for his meat; but South China is many days' journey from here, and one learns to discount information which comes from afar.

There are dogs and dogs in China, and very many of them. Every home on the street seems to have one. A stranger, a beggar, or a foreigner goes by and some big dog dashes out from a shop challenging the man's right to the street privileges. Every dog within bounds immediately comes out on the same errand. Pass by any farmhouse and from three to a half dozen dogs will give ample warning to their master of your coming presence.

It takes courage to stand up against such an attack. The dogs intuitively know when one fears, and many are the victims of dog bites which are brought to our hospitals. The Chinese not only fear the actual bite of a dog, but believe he is capable of imparting the virus of hydrophobia even though he has only bitten one's clothes. One woman was carried into the hospital in the last stages of this disease, and when the attendants were requested to show the doctor the place where the dog had bitten her, they said that only her clothes had been injured. The woman died of the mental effects brought on by fear and ignorance, with all the symptoms of hydrophobia. Nothing could save her.

Why do the farmhouses retain so many dogs? Ask why the farmer builds a high mud wall about his entire set of buildings. The farmer's home is a fortification; the rich man's, a castle. Where officials know nothing until they have been officially informed, where clan fights clan and hold feuds down through generations; where floods destroy, and famines come turning whole districts into refugees and robbers; dogs, fierce dogs, and walls, high walls, are a necessity if one would preserve himself and his family from destruction.

The Chinese dog is much like his

master. If fortune favors him in health, strength, and his search for food, he is a bully,—until the stronger dog comes along. Show the white feather as he comes dashing out at you and you are very liable to be bitten. Present a brave front and start for the dog and he will run back as swiftly as he came. Pay little attention to his loud mouth and he will rarely injure you. Before a weaker force he is a bully; before the stronger, he is a coward.

That is the story of the lucky dog, but not of his weaker brother, the under dog. No bowl of rice is set out for him by those whose home he has helped defend. He, too, learns not to be fastidious about his food, and he eats anything which seems to suggest food. Where gather the vultures and the flies, there is he. Lean and mangy, he slinks from place to place on the eternal search for food. He cringes before the presence of the stronger dog or heartless man, both of whom seem to think it a joy to trample him under foot. We would mercifully put such out of their misery; but feelings of mercy for suffering brutes do not seem to disturb the heart of the Chinese yet.

He, the Chinaman, has been used to seeing the man above despising the man below, and the man below fawning at the feet of his more fortunate brother. Surely the abusing of the under dog is all right,—especially if *he is a dog*. The proverbial tin can is the invention of the American boy and not the property of the Chinaman yet. But there are other ways of making life miserable for the unfortunate dog. Unlike the American boy, he does not lay aside the game when he leaves boyhood. The grown Chinese fly kites, why not enjoy tormenting dogs and other helpless creatures?

The Bible does not mention the forming of societies for the prevention of cruelty to dumb animals, but it is very noticeable that where heathenism is, there suffering is the lot of both man and beast, and those low down in the social or animal scale must suffer at the hands of those higher up. On the other hand, where Christianity enters the hearts of men, there even the dogs share in the love, joy, and kindness generated.

The Work of the Foreign Society in Japan.

PERCIVAL A. DAVEY.

The most outstanding fact connected with the work of the Society in Japan is the work itself, which has had three



characteristic features. (1) An intense evangelistic spirit which has led the missionaries, until within recent years to engage almost wholly in evangelistic work, to acquire the Japanese language, and to give themselves

in unsparing devotion to the Japanese people. (2) A desire for Christian unity expressed in an irenic manner, particularly in their encouragement of, and participation in, union enterprises which have so large a place in the Christian Movement in Japan. (3) The work has been growing either intensively or extensively, until to-day when our people hold, equally with other communions, though in a more limited sphere than some, a place of recognized usefulness and honor.

The thing most worth while that the Society has accomplished in Japan is the preaching of the Gospel. This has cost lives, labor, sacrifice, pain, and tears of both Japanese and missionaries. Innumerable acts of kindness have been done in Christ's name. Countless prayers have been offered. The poor

have heard the Word. Thousands of children have been taught in our Bible Schools. Thousands of adults have been baptized to go on their way rejoicing. As aids to Gospel preaching the Society has, within recent years, provided splendid educational institutions which (1) furnish communities of young people who may be given religious instruction continually, (2) render possible a leavening process which disarms prejudice, (3) give access to homes of parents, (4) add to the prestige of the church in each school district, (5) to some extent provide workers to grasp these evangelistic opportunities, and (6) train workers for the general field.

Our greatest difficulty has been the twofold one of (1) how, in a floating Christian population to maintain a permanent church membership, and (2) how to secure and keep an efficient staff of workers. There are some splendid Japanese workers who have stood nobly by the work for years, but they are few. Many promising Japanese workers now in the United States, formerly members of our churches here, are badly needed in Japan.

Until Japanese workers of ability are forthcoming in sufficient numbers, a considerable increase of missionary families will be, and is NOW needed to maintain the present stations and for a Forward Movement.

Perhaps the student body in our American Colleges needs a new and truer conception of the dignity and worth of the Evangelistic Ministry on the Foreign Field.

Tokyo.

What Can Be Done in a Country Church.

BY R. J. BUSH.

AN EXAMPLE FROM OUR RELIGIOUS NEIGHBORS.

I wish to speak of a congregation in the Dutch Reformed Church. Its ancestry was Huguenot. It was organized in 1693, a church from which I think

we might have expected a great deal. It is located nine miles west of Poughkeepsie, and as you know, the Hudson Valley does not breathe the spirit of enterprise, so they do not contribute much to the enterprise of the valley. The problem of the country church

presses hard there. This church has faced defeat. That group of churches has lost one hundred and fifty families, and one thousand four hundred and fifty in its Sunday-schools. The best brain has gone to New York City to lend its inspiration to the solving of metropolitan problems. Others have gone to the far West, and oftentimes the one-talent brother and sister alone have remained to solve the problem of the country church. In that section the village is one where missionary enthusiasm is not strong, and when, three years ago, I suggested that we support a missionary, one of our members said: "For fifteen years we have had nothing but a deficiency in the church treasury. I heard nothing but defeat. It is absolutely impossible to support a missionary. The problem is not evangelizing China, but keeping this part of the country from becoming heathen." And there was reason in his contention. Loving the cause of Christ, and hoping to awaken that church, the first thing I thought of was to preach the best missionary sermon possible. I believe in the value of the missionary sermon and fear we neglect it too much. I went to church once or twice a Sunday without fail, as a boy; and I do not remember hearing many missionary sermons. When I proposed it, some of my people said they would be willing to listen whether they believed or not. I also sought outside help. Our able missionary leaders seldom touch the country church. They have never had time, perhaps, to enthuse the country church, and some of the country churches do have ability. The country church from which I come, in one generation gave eight men to preach the gospel of Christ. There are country churches here who have such ability as that, and they need the inspiration to awaken them.

The country minister must use the opportunity of pastoral visitation to deepen the missionary enthusiasm. I doubt if it all can be done from the pulpit, but as he visits his people, trying to deepen missionary enthusiasm in his work, much can be done. Many questions can be answered which it is im-

possible to answer in the pulpit, and I presume the farmer has more crude objections than almost any one else. One man said, "It is preposterous to pay a missionary seven hundred dollars." It was an honest objection in this man's heart. What he needed was a little enlightenment, and not a sermon on missions. An ex-elder said to me, a little while ago, after we had received a report from a missionary: "I am sorry that we gave the money. He has been to Washington and Saint Louis, and Denver and Salt Lake City, and Los Angeles and San Francisco. We did not send him out on a tour, but to go to Japan." What that man needed was a little bit of geography, and not missionary enthusiasm. The country minister ought to try to educate his people and remove these prejudices. He can silence more missionary critics when engaged in calling than in any other way.

The country minister must believe in giving. If they will not respond to his preaching, they will respond to his giving. I know that, and I love to give as much as I can for the cause of Christ. So Mrs. Bush and I gave as much as we could, and they made a glorious response for a country church. In 1911 the country church gave \$400 for foreign missions and \$400 for domestic missions. The next year it gave \$800 for foreign missions, and did it easily. The church was going through repairs, and they sold the old parsonage and bought a new parsonage. When some of our old, conservative churches are willing to sell an old parsonage and build a new one, there is life in them, as some who have worked in the country know. It was necessary to repair the church. They have painted the church during the three years, and a kindly cyclone came along and removed the roof, so they have put on a new roof and put in a new basement (the old one was a debasement) costing upward of three thousand dollars, and at present they are redecorating the church. The church believed it could not support a missionary. They have supported a missionary, and are spending the second year nine thousand dollars in repairs;

and now that I am leaving, they want to know how much more salary I want to stay.

Something delighted me. One of the men said: "We are trying to do something for Japan. We ought to do more at home. Our country parish reaches six miles north and south; we ought to have a domestic missionary. We need two ministers here. One man cannot do it." And the church said, "We can

raise eight hundred dollars for a domestic missionary." In 1911 the church raised four hundred dollars for foreign missions. They spent \$9,000 for repairs, increased the pastor's salary, and said we can raise \$1,500 for foreign and domestic missions! The new minister must have an interest in missions. The deacons and elders said, "The man who comes has got to believe in missions or we don't want him."

Danger of Contraction.

The quickest way to paralyze the Christianity of America is to shut it up into itself, to meditate on its own shortcomings, and spend its great energies in self-improvement. An invalid is a man whose gaze is fixed on his own health rather than on his task. An invalid church is one that spends its time in paying its own expenses, filling its own pews, and listening to its own music. A healthy church is one that steadily reaches outward—as a diver uses the spring-board, to project himself beyond it. Paradoxical as it may seem—but every student of human nature

understands it—a church that stays at home soon loses the home in which it stays. A religion that loses its life shall find it. A religion that has had a message for Americans only is not great enough for America. "God so loved the world"—not the little section of it where we happen to live. American Christianity must not be a Dead Sea with many tributaries and no outlet, but an outward flowing stream, so that "everything shall live whithersoever the river cometh." Its present power is derived largely from its world-wide vision.—From Social Aspects of Foreign Missions.



MOVING PICTURES ON THE CONGO.

The scene is in the town of Monieka, Africa, and the man on the scaffold is taking a moving picture of a heathen dance, seen beyond.

The Value of the Living-Link to the Church.

Observation and experience have taught us that no single plan has done so much toward filling the missionary treasury and thrilling the church with the joy of missionary service.—H. D. Smith, Dallas, Texas.

It may seem trite, but "Our Living Link" is just as much a means of grace as prayer, Bible reading, or church attendance. There is also the added knowledge of at least attempting to do our full share of the church's missionary task.—J. H. Craig, Minister Church of Christ, Troy, N. Y.

We count our Living Link as our very best asset in the development of liberality in giving, largeness of vision, and loyalty in service. As the church extends the radii of her ministry the life at the center is deepened and vitalized.—Madison A. Hart, Columbia, Mo.

The Living Link plan has helped us realize that we are a factor in world building, increased our zeal, extended our vision, and tied us to a definite task. Its worth to the local church is without estimate, having saved the local organization from the evils of itself.—A. B. Robertson, Ashland, Ohio.

The Living Link plan has proved a mighty asset to the Central Church. The vital relationship which permits and promotes real fellowship between the church and the missionary on the field has enriched our spiritual life and thereby caused our work to move forward along other lines.—Cloyd Goodnight, Uniontown, Pa.

Our Living Link relations is one of the joys of our whole church life. I wish we could have two instead of one. It has grown real missionary conscience and helped to make spiritual power at home. I hope to see our other county churches combine and have their Living Link also.—Harvey Baker Smith, Marshall, Mo.

The plan of having an individual church support a particular individual missionary is bound to increase both the interest and responsibility of the congregation. The direct message and the close hand of fellowship will inspire gifts that would not otherwise be received. Every church should, if possible, have a Living Link on the foreign field.—George A. Miller, Washington, D. C.

The Living-Link method is definite, personal, sensible. A church will take more interest in all missionaries by knowing one missionary well. All good causes are strengthened by cultivating intimate and friendly relations among their supporters. A Living Link is a child of the church supporting. The parent church never forgets to come and pray for him.—George A. Campbell, Hannibal, Mo.

The Living-Link plan induces a church to think and pray in terms of flesh and blood. When a church rises to the dignity of thus linking its life with the messenger abroad, its ministry at home is thrilled by the spiritual rebound. There is a "kick" in the Living-Link proposition that lifts the church out of all mediocrity and turns its face toward the dawning of a better day.—Robert L. Finch, Maryville, Mo.

I believe the Living Link plan is a great blessing to the church. Instead of hindering the local enterprises it will greatly help. The spirit of liberality which comes with the enlarged vision will bless the home church as well as hasten the evangelization of the heathen world. This church has been richly blessed since becoming a Living Link.—G. B. Townsend, pastor First Christian Church, Hagerstown, Md.

Our ideals are enlarged, our connection with the field becomes vital; our responsibility to the field with which we are linked is enlarged; definiteness enters into our activities in missions; constant, interesting information direct from the

field helps our missionary spirit, as well as the whole spiritual life of the church; it leads us to pray for the heathen. The whole life of our church is made richer.—John P. Sala, Buffalo, N. Y.

To be able to point the church to its own living missionary on foreign soil is to stir the hearts of the whole membership to missionary zeal. The Living-Link plan of missionary support is blessed of the Lord wherever it is tried. To have one missionary at work is for the church to want another. Twelve years ago our church sent out its first missionary. We now have three.—H. H. Harmon, First Christian Church, Lincoln, Nebraska.

Living Link missionaries mean "living" missionary churches. Life must touch life to produce life. The missionary who belongs to your church will produce a larger missionary offering than simply to give in the abstract. Strange as it may seem, this does not tend to narrowness, for once get a church or Bible School interested in one missionary and one mission field, and they will soon be ready to peep over the border!—William Spanton, Akron, Ohio.

I am sure that if our churches generally knew how greatly it would add to their joy in supporting our work, many more of them would assume the Living Link relationship to one of the faithful workers upon the field. The letters we receive from our Living Link missionary in Japan keep us in constant touch with that far away empire, and give to all our members a sense of personal participation in the work of preaching the Gospel to that people, which they could not otherwise possess.—W. F. Richardson, Kansas City, Mo.

The First Church of Los Angeles supports the work of Mr. and Mrs. Ogden at Batang, Tibet. We raise twice as much money as we would otherwise, when the people know the workers and the place in which the money is to be used. By the use of photographs and letters from this work we stimulate the people to larger giving. Many churches can raise \$600.00 for this purpose who now raise but one-third or one-half of it for the general fund. It gives a church a living grip on some Gospel herald in another part of the world.—Russell F. Thrapp, First Christian Church, Los Angeles, Cal.

The Compton Heights Church has completed two years in the relationship of Living Link to the Foreign Society. This is the real, vital touch we all need with our work in other lands. To know that we are in harmony with the program of Jesus to the extent that we directly support a worker in India—our own worker—is a source of inspiration to both old and young. We all know her face, we all think of her as a member of our church family. Children call her by name. Young people tell of her work and study her adopted land. Yes, it pays dividends, larger year by year, to be a Living Link.—Clifford A. Cole, St. Louis, Mo.

The Living Link plan is without question the ideal method in missionary work. It gives that personal connection between the church and the worker than is absolutely necessary to the greatest interest and response. People will give more freely and largely if they know just where, for what, and to whom their money is going. In assuming this relation I feel that our church here has been "born again," and that into a fuller, richer life in Christ. It has touched the heart of all our membership and quickened anew their interest in all the tasks of the Kingdom. Rich and poor alike pray earnestly and give liberally for the work both at home and abroad. The reflex influence of such a step forward upon the life of the church is worth all the sacrifice and effort put into it. The time has come to undertake great things for God and the church will be blessed that catches the vision and responds to the call.—J. J. Castleberry, Mayfield, Ky.

Biographical Sketches of Our Missionaries.

MR. AND MRS. CLARENCE F. McCALL.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Clarence McCall was born at a place called Reform, Missouri, August 11, 1881, and was baptized in McComb, Illinois, by



J. C. Reynolds, September 24, 1895. He was educated in the public schools of the country, in Westminster College, Fulton, Missouri, in the Missouri College of the Bible, Columbia, and in the Bible Teachers' College, in New York City.

Miss Cora B. Campbell was born in Joliet, Illinois, November 17, 1878. She received her education in the public schools, in Pomona College, in the University of California, and in the Bible Teachers' College. On the 14th of July she and Mr. McCall were married in Los Angeles, California. The second day of October, of that year, they reached Japan and began their missionary career. To them four children have been born.

Mr. and Mrs. McCall have had their home in Akita from the first, with the exception of the year spent in the Language School in Tokyo. Akita is an important city on the northwest coast of the main island, and is the capital of a province containing some 800,000 people. Akita was the first place occupied by the missionaries of the Foreign Society. In the railroad station and in the repair shops there are a thousand men at work, and these are accessible to the missionaries.

As soon as Mr. and Mrs. McCall were settled in their new home they began the study of the Japanese language. They believed that they could never understand the people or do their best work for them unless they could speak to them of God and his wonderful works in their own tongue.

While working on the language they assisted in the church services as they were able, and taught Bible classes. With the aid of interpreters he did a little preaching. With a class of twenty young men who wished to study English, he read and studied the Gospel according to John. In the home of his interpreter he gave a lecture one night in each week. At the request of some normal school boys, he taught them every Sunday afternoon in his own home. Through his teaching and lecturing he became acquainted with quite a number of the most intelligent and promising young men of Japan, and was able to remove much prejudice and to prevail upon them to attend the services in the church.

After Mr. Erskine left on furlough, Mr. McCall had the oversight of all the work in and about Akita. He visited Tsuchizaka, the port of Akita, Tsuruoka, Sakata, Yokote, Shinyo, and other places. He had Professor Ishikawa, Percival E. Davey, and other men visit the churches in the district with him and assist him in preaching. In the cherry blossom time he assisted in the special evangelistic services in the park. At these services the Gospel was preached by relays of men all day; Christian hymns were sung; and Bibles, Gospels, and other books were sold at cost or at less than cost. The Buddhist priests were aroused by the activity of the missionaries and started a rival campaign. But the priests had no songs the people cared to sing; the missionaries had their organ and their hymn books and their jubilant voices rang out through the Park and attracted the people to hear the word of truth, the gospel of salvation. The priests were left to drone out their litanies and prayers alone.

Mrs. McCall has had charge of the home and of the children and assisted in the work in the churches and in the Sunday Schools and in the Park and on the streets, as she was able. In establishing and maintaining a Christian home she did much to advance the work of the Mission. A Christian home is an object lesson to the Japanese. When Mr. and Mrs. Garst walked side by side on the streets of that city, thirty years ago, the people did not know what to think; they had never seen anything like that before. When they rode in a double jinricksha the people were greatly amused by the sight. Since that time the Japanese have seen a good deal of Christian people and know how they live in their homes and how they conduct themselves in public places.

The work in Japan is not easy. The people are friendly and are ready to hear the message; but they are not pressing into the Kingdom in great numbers; they are not seeking to take the Kingdom by force. The non-Christian faiths are much in evidence. Buddhism, Confucianism, and Shintoism have their temples and shrines on all sides. The priests are awake and are borrowing the methods of the Christians, hoping thus to defeat their efforts to win the nation to

Christ. The missionaries realize their need of prayer and Bible study and meditation on the things of the Spirit if they are to grow in grace and in knowledge, and accomplish the work they were sent to Japan to do.

This autumn Mr. and Mrs. L. D. Oliphant will join Mr. and Mrs. McCall in Akita. Miss Gretchen Garst and Miss Rose T. Armbruster are engaged then in teaching and preaching.

THE MISSIONARY.

One planted a seed,—'twas a little thing
To sow in the field of his Lord and King,—
A grain of mustard. It grew and spread,
Till it sheltered the weary toiler's head;
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life,—'twas a little thing,
But 'twas all that he had to give his King.
The Master sent him where darkness dwelt,

Where the Blind and Lame to strange idols
knelt.

'Twas a lonely land; but he looked above
As he brought to the hopeless the message
of love.

And many whose gropings had been in vain
To the life of the spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrill Vories, in "The Sunday
School Times"



J. B. Daugherty, of Manila, Philippine Islands, and students in his mission dormitory. This dormitory is self-supporting and a fine Christian work is done among these students.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. W. N. Lemmon: "Medical treatment for July, 5,452; surgical treatment, 586; minor operations, 19; major operations, 44; visits out of town, 2; city visits, 68; in-patients, 72.

H. C. Hobgood, Lotumbe, Africa: "Dr. Frymire and I spent the month of June itinerating in our up-river territory. We visited twelve new villages and all our outposts in the Imomo district. In this district there were 138 baptized."

Fred E. Hagin, Tokyo: "Tomono San, who has just graduated from Drake Bible College, is located at Toride. He is working hard carrying the Gospel into other towns. He has opened special services for railway men at the station."

Dr. Geo. E. Miller, Harda, India: "I have been busy in the hospital since returning from the hills. The plague is over, and the work is going on as usual. As the days grow cooler, we shall attempt more operations. The people are hearing the Message daily."

W. H. Hanna, Vigan, Ph. Is.: "One of our oldest members who used to be a chief servant of Satan, is allowing no one to surpass him in zeal in the service of Jesus Christ. Two good chapels have been finished in the Aparri station under the leadership of students of the Bible College."

Dr. Jaggard, Monieka, Africa: "Baptisms for the month, 28; inquirers, 52; pupils in morning school, 40; in afternoon school for adults, 60; in school for women, 14; evangelists sent out, 21; outposts, 15; medical treatments, 1,300. The first person whose parents are Christians was baptized in Monieka July 4."

A. R. Bowman, Wuhu, China: "The boys' school in Wuweichow opened with twenty-three scholars. The girls' school has only twelve enrolled, but we trust that others will come in. The excellent crops in this whole district should mean a happier winter for the whole countryside and good trade for the cities. Four women and ten men were baptized in July."

Dr. Mary T. McGavran, Damoh, India: "During August I have been called to a number of pay patients, particularly to a large Mohammedan family. Our mornings at the dispensaries are very full. There are very few days when less than a hundred listen to the preaching. In the afternoons I visit in the Christian homes and in the homes of former patients in the town."

Dr. W. A. Frymire, of Lotumbe, Africa: reports 250 patients treated; 1,140 dispensary treatments for the month; 36 out-patients visited; 6 minor operations. More people come to him for treatment than he can treat properly. There are in that district 300,000 people, and they are absolutely dependent upon him for medical assistance. The work on the hospital is progressing."

Chas. S. Settlemyer, Nanking, China: "The work on the University Science building and the several new homes has gone on with varying rapidity. We are having considerable difficulty with the contractor. He lacks capital and good managing ability. So we are great losers as well as is he. One has to go through the experience in order to know the real difficulties of constructing foreign buildings in China."

Miss Stella Franklin, Mungeli, India: "Cholera in Mungeli and surrounding villages has made it necessary to close some of the schools. The Mungeli school was closed for three weeks in the month. A bright twelve-year-old girl was deserted by her husband. She came to us in May. I gave her work about the bungalow during the hot season and started her to school. Last month she was baptized. This month she went to the Kulpahar Home. No doubt she will develop into a good and capable woman."

D. C. McCallum, Vigan, Ph. Is.: "The Bible College enrollment now stands at fourteen, and there are thirty students of the government schools in the dormitory. The total number residing in the dormitory for the month is forty-one. In the month of July the attendance at the Sunday schools and barrio services conducted by our Vigan force increased as follows: 444, 456, 480, 540. I baptized a man from a town up the

Bangued river. This man is the first convert of San Quantan, where a Bible woman is working."

Miss Edna V. Eck, Bolenge, Africa: "During the month of July our printers have set up and printed our first spelling book. This was prepared by Mr. Hobgood. They have also reprinted Mr. Hensley's 'Old Testament Story Book,' have reprinted a text book for the schools, besides tracts, marriage certificates and circular letters, amounting in all to 98,740 pages. The women's meetings and the children's meetings have been conducted regularly every Sunday morning and the primary school every school-day afternoon."

D. O. Cunningham, Bilaspur, India: "There were four additions to the church by letter, one by statement, and two by baptism. The inquirers number sixty. I teach in two Sunday schools each Sunday. The average in the Bilaspur schools for the

month is 410. I preached each Lord's Day and taught a Teachers' Training School. I write the Christian Endeavor notes for our vernacular paper each week. The government asked me to act on the Municipal Committee. I hope to be able to help the town in the matter of hygiene and political integrity."

Dr. L. B. Kline, Vigan, Ph. Is.: "The hospital work has doubled recently. We collected 1,000 pesos in June, and for the same month treated 2,000 people, which, according to Dr. Lemmon, was several hundred in excess of the number of the Manila hospital for the same time. There are in Vigan six drug stores and seven native doctors working actively and uncompromisingly against us. It is not an uncommon thing to have Romanists come in and remove patients. Sometime ago the Romanist paper here advised people to remain at home and die of diseases rather than go to the hospital and lose their souls."

Letters from the Field.

CHINA.

BIBLE TEACHERS' TRAINING SCHOOL FOR WOMEN.

MARY KELLY.

The need in our mission for trained women workers had become so great that in spite of a large evangelistic field and opportunity (and partly because of it) I felt constrained against the advice of some missionaries to open the school in the autumn of 1909. The opposition was exerted only on the grounds that we did not have sufficient force to run it. On account of the fact that there are



many bright women who never had a chance to go to school while young, who would now like to learn to read, and because of the need of a place to give systematic religious instruction to inquirers, we decided to take all who would come, regardless of whether they were looking forward to doing Christian work or not, or even if they were Christians. Our curriculum has a great deal of Bible—two major studies in the Bible throughout the course—one New Testament book, and one Old Tes-

tament, besides other religious books, so anyone who is willing to take our curriculum may enter the school. There are five years of work for one who must learn to read. The scholarship demanded is about sixth grade in addition to the Bible.

In the very nature of the case some women start who are ambitious to get an education, who find home obligations will not allow them to continue. Others become discouraged with the difficulties of learning to read.

But in spite of the fact that our city has had one revolution and one rebellion in our six years' history, which shook up the population considerably, and naturally took many away entirely, we feel we have a fairly good record.

Since the beginning we have had 100 pupils; thirty-two of these were Christians when they entered; twenty-six were baptized after they entered; nineteen are doing definite Christian work; fourteen of these are paid workers; thirty students are still in school; seventeen of these are Christians; five are inquirers. About half of our pupils are boarders. The other half are day pupils.

The school was opened as a direct evangelistic agency both for training helpers and converting heathen. The pupils, when they have sufficient training go out into homes and women's institutions to carry the message. They also aid in personal work

among the non-Christian students and the women who attend the evangelistic meetings on Sundays and Thursdays.

The response these women show for carefully prepared Bible teaching is a great inspiration and stimulus to deeper study.

South Gate, Nanking.

A VISITOR AT A WOMAN'S MEETING.

MINNIE VAUTRIN.

She said she was eighty-five years old and had never heard the Gospel before. She wandered into the church one Sunday afternoon, partly leaning on her daughter-in-law and partly supported by a fantastically carved mulberry staff. Her eyes were dim, one seeming to have lost the power of sight completely. Her clothes were made of the cheap blue cotton cloth which so many of our women wear. We led her up to the front of the church where she could both see and hear the speakers.

During the speaking she paid the most earnest attention, her face indicating that she understood the meaning of, "And Jesus said, what would ye that I should do unto you?" After the meeting I went up to her and asked if she understood. Eagerly she asked me to tell her more,—especially to tell her how to pray. Then fearing she would not catch everything, she asked me to tell her daughter-in-law and make her understand, saying that when she returned to their home her daughter-in-law could explain it to her.

When I finished speaking, she looked up and said, "The Heavenly Official cannot blame me for not worshiping Him, can He? Nobody ever told me about Him before. And to think that for eighty-five years I have eaten the food He gave, and have never thanked Him."

Luchowfu, China.

A TRIBUTE TO THE UNIVERSITY OF NANKING.

A Letter of Commendation from the Minister of Agriculture and Commerce for China.

The Dean of the College of Agriculture and Forestry in the University of Nanking, who has been in the Capital recently in the interests of the development of the Agricultural and Forestry work in China, has received the following official recognition of his missions from the Minister of Agriculture and Commerce:

The University of Nanking has been in existence for a number of years. Its well-known success has proved it to be a beacon light of education.

While we fully admire the benefits derived by students from the studies generally taught in this university, the department which stands out being pre-eminently practical and useful is, in our estimation, the College of Agriculture and School of Forestry. Knowing its careful organization and practical methods of training, the Governors of Anhui, Shantung, and Szechuan have sent students to this department to study agriculture and forestry and are paying all their expenses.



A typical Chinese canal bridge which has stood for centuries. The photo was taken from the canal boat as it approached the arch to pass through.

As a further recognition of the value of this department, the Ministry of Agriculture and Commerce has arranged to send twenty-four of our students from Peking to study forestry at the University of Nanking.

The usefulness of the Agricultural Department of the University of Nanking has not been limited to ordinary studies and practice. Through its initiative and energy, the Colonization Association was organized and is being directed. The object of the Colonization Association is to assist destitute people to cultivate vacant lands, and during the past two years, in the face of drought and locusts, it has succeeded in doing no little good. China, being an agricultural country, is thankful for such assistance.

The location of the University of Nanking on the great waterway between the North and South, makes it a convenient center in which to investigate rinderpest and other cattle diseases, and to disseminate among farmers useful scientific knowledge of how to treat these destructive plagues. In consideration of the good work which the University has already done, the Ministry of Agriculture and Commerce has resolved to co-operate with the University directors and to give all the assistance possible if the University establishes an institute for the purpose of developing practical scientific work on these lines.

The University has been built up on private donations. It depends for its maintenance and development on the gifts of Chinese and American philanthropists. I sincerely hope that all may bear this fact in mind and give liberally to the support of an institution that is rendering such valuable services. May heaven prosper the work and those supporting it; the latter will have the satisfaction of knowing that they are contributing to a work of extreme value to our country.

CHOW TZU-CHI,

Minister of Agriculture and Commerce in the Republic of China.

Peking, August 12, 1915.

THE SIX HUNDRED CHARACTER SCHOOL.

G. W. SARVIS.

The "Six Hundred Character School," organized and conducted by the students of the University of Nanking, is one of the finest things that have been done since I have been connected with the University. There is an enrollment of 120, and an average attendance of 90 men and boys who have had no opportunity to learn to read

before. A Chinese professor in one of the mission colleges has gotten out a series of books covering the common things of life, using only six hundred characters in their composition. The ordinary newspaper uses between four and five thousand. The Six Hundred Character Schools therefore are a Godsend to the people. Our school has been visited by some of the prominent Chinese educators in the city. As a result, it is possible that similar schools will be appointed all over the city. The students are so enthusiastic over the idea that they are planning to keep the school open all summer.

The interest in the city work at South Gate is steadily increasing. We received a great blessing from Mr. Doan's visit.

JAPAN.

DRAKE BIBLE COLLEGE.

R. D. M'COY.

Sei Gakuin, the Japanese name of our Boys' School in Tokyo, will have completed twelve academic years by the time this article appears in print. It started with only one department, the Bible College. This school is known to the home churches as Drake Bible College. Governor F. M. Drake, of Iowa, provided most of the funds for the school, and a Drake University graduate, Dr. H. H. Guy, was the first president of the institution. The class of 1915 will be the ninth to leave the doors of the institution. A majority of the graduates are actively engaged in Christian work either here or in America, and some are making further preparation in higher institutions. All our younger and most prominent pastors and evangelists in Japan are graduates of our own Bible College.

The new Bible College building, which was erected last summer, has added immensely to the efficiency and esprit de corps of the school. The attendance is larger than for several years past, and the prospects for the new year are bright. Frequent requests for school regulations are received.

The one outstanding need of the school is for a higher educational standard. At present it rests upon the Middle (High) School, to which it adds a four years' course of training. Our aim is to raise the course until it rests upon the Higher School, or College. This we cannot do by ourselves. It would necessitate a large expenditure of money and a considerable increase in teaching force. But a solution of the problem has been presented to us, providentially, a solution that will work for both.

economy and efficiency. In a word, the solution is UNION. By uniting with others we can gain the desired end. The course would then be increased to more than five years, the last three of which would be spent in our own Bible College. The attainment of this end will vastly increase the efficiency of our ministry.

Three years after the establishment of the Sei Gakuin Bible College, the present Middle School department was opened. This school is of the same grade as the American High School. The Mission decided at the beginning to adopt the regular government course of study and thus had to forego the privilege of placing the Bible in the curriculum. Attendance on any meeting of a religious nature is purely voluntary. While the school is given over largely to secular education, religion has a real and vital place in its plans and policy. A flourishing Young Men's Christian Association, that has about one-third of the student body enrolled in its membership, constantly presents Christianity to the students from the students' standpoint. Through Bible classes, clubs, chapel exercises, lectures, and the various services of the church, Christ is exalted, and as in every age, young men are drawn to him.

The tide of favor seems to have turned for the present toward Mission schools of high school and college grade. Our present first year class is fifty per cent larger than the best previous record. Other Mission schools report a similar increase. This may be accounted for in several ways, but one very significant reason may be termed a new consciousness of the value of religion as a vital element in education. This new feeling has become quite evident in recent months. The leaders of the nation are beginning to realize that religion is the only true basis for a high moral standard and strong character, and not a few of them have showed no hesitation in speaking openly in praise of the uplifting power of Christianity. With this increased demand for what we have to give to the young life of the nation comes a greater measure of responsibility to the church and school to provide the very best in equipment and teaching force and to exemplify fully the spirit of the Master.

Tokyo.

MATSUGAE PRIMARY DAY SCHOOL AND KINDERGARTEN

MARY RIOCH.

The Matsugae Primary School and Kindergarten has for its primary aim to teach

the Gospel to the little ones and make a sure foundation for Christian character; to give these same children an education in the "three R's," and to get into the homes of the parents with the story of the Christ that they may be saved. Mothers' meetings and classes for young girls are held every week. Each teacher takes part in these meetings and one Bible-woman gives her whole time to this work. The Gospel is taught every day in each grade, therefore the character of the school is intensely evangelistic. It has also always aimed to reach the children of poor parents who otherwise would not have an education. Then pupils take much higher positions than they otherwise would.

The future outlook for the school is good. The government cannot for a number of years put up enough schools to accommodate the rapidly increasing population. We get more pupils than we can conveniently accommodate, in spite of the government recently taking away the right to call it a primary school and not allowing us to give regular government accredited certificates. At present our greatest problem is to get land on which to extend our building accommodations and playground space.

Tokyo.

INDIA.

CONDITIONS AND EXPERIENCES IN JUBBULPORE.

MRS. VIRGINIA BROWN.

The rain is coming down very gently and the temperature is more agreeable. There doesn't seem to be anything special to make one unhappy just now.

We were in Landour for our summer vacation. Sakes alive! it was hot before we went. We closed school May 11, and we left on the evening of the 12th, reaching Landour the morning of the 14th. The first week my sole ambition was to sleep. We returned to Jubbulpore July 1. We are alone now, as the Scotts left before we came down.

The work has been reorganized. Classes in school began July 5. Press work was conducted from Landour, copy being sent as needed. Some new students have come in, boys and girls who have not been in school for years. They have married and been



living in small places, with the jungle all about them. Their children have been born and turned out to play. The parents have had very few restrictions put on them, the children none. To conform to time or rules is something beyond their ken. Most of them do not even own a clock. They can approximate the time when the sun shines; cloudy days they cannot even guess it. My husband says breaking in new students is worse than breaking in new oxen. The fathers must be taught to come to school on time and to make some effort to prepare the lessons. The mothers must be taught that a baby doesn't have to be fed every ten minutes or every time it cries. They all have to be taught cleanliness.

One year ago a family of grandmother, father, mother, and two children came, and one could not walk around the house without being greatly offended by sights and smells. To-day they keep their house and yard clean. Most new families must be taught cleanliness.

Mirshah and Asmani graduated last year. Mirshah is preaching and Asmani is doing very well with zenana work. She is young and quite good looking. We had not thought she could take charge of the work. Caroline, who is a much older woman, always went with the younger women. About one week ago Caroline met with an accident to her eye. This left Asmani to take some responsibility. She arose to the occasion and has been going out every day without Caroline Bai. I went with them twice and the homes they visit all seem safe. This is one line of work in which our women students get practical training. Another line is Sunday school work. Our motto is, "Every church member a Sunday-school teacher in the non-Christian Sunday schools." It works out pretty well; for they know it is expected of them. We have no city day schools to back up the Sunday attendance, but our Sunday school attendance averages about two hundred among the non-Christians. All our church members come to our church Sunday school.

We have a new family come to live on our compound. The father makes the living and comes to church on Sunday. The mother is being taught every day, and the little girl comes to school, and we are working to the end that they may become Christians.

Every day from eight to ten o'clock the little Christian children are taught here at the bungalow. Surji Bai helps with this. From three to four o'clock we have a class of non-Christian women, wives of the mission servants. What a seemingly hopeless

task it is! I once labored three weeks and taught a man one letter. One of the women can recognize three letters after two weeks' teaching. Radha helps with this work.

We have cholera in Jubbulpore and from eight to fifteen have been dying daily. Last Friday we had what almost seemed a cloud-burst over Jubbulpore. The river was in flood and many places submerged. We hope the cholera germs were washed away.

"Eyes" are prevalent now. Several times a day quite a number line up at our bungalow for treatment. Three days ago I got the infection. Yesterday they were painful. To-day they are much better.

I cannot tell you about anything good to eat. Since coming from the hills our diet has been very restricted. The meat is too poor to buy. It looks like it had dropped dead of itself. There are greens, but who wants greens every day? The snake-root is all water. The gourds have no taste. Bindis is slimy and slippery.

Do you know it was so hot before we went to the hills that an egg laid early in the morning was bad by night?

THE JUBBULPORE BIBLE COLLEGE.

GEO. W. BROWN.

One of the first needs to be impressed upon a mission is that for trained workers. It has been said that the most important piece of work performed in the Indian Mission by G. L. Wharton, was the training of a band of evangelists. The Mission unanimously agreed with Brother Wharton in regard to the importance of some institution where evangelists could be trained, and when he

was obliged to go home in 1899, G. W. Brown was called to India to take up this work.

The Bible College stands at the head of the evangelistic work in the Mission. The great purpose of a Mission is the salvation of souls. How can they believe, says Paul, unless they hear, and again, how can they hear unless there be preachers to go to them? Still again, how can one go as a preacher unless he has had some training? This training is what the Bible College is doing for the Mission. In every station young men who have given promise of evan-



gelistic ability are encouraged to come to Jubbulpore to attend the Bible College for further training so that they may go out and preach.

When the principal of the Bible College arrived on the field, of course he did not know anything of the language. It was necessary for him to learn the vernacular and to know something of the people of India before he could do anything whatever. So the work was not begun for about two years, that is until 1902. It was decided to follow a somewhat different course from the one which Mr. Wharton had followed and to organize the work on a permanent basis with a regular course of studies. The evolving of this course of study was a difficult matter, and has taken some time. At first a course of three years was formed, later this was lengthened to four years. Naturally the main text book chosen was the Bible; in addition to this there were a few others. It became necessary to supplement these very largely by lectures, also to translate or write anew quite a number of books for these classes. This has been a matter of years, and the work is not quite completed yet, but every year sees the addition of one or more suitable books. The text-book problem has been the most serious one the principal has had to face, and though it cannot yet be said it is fully solved, great progress has been made.

The work of the Bible College was begun in Harda in 1902. But this station is farther to the west than our other Mission stations, and it was felt that an institution such as we desired should be in a central place. Accordingly the place was removed to Jubbulpore in 1904. At first a bungalow was rented, and the classes met there. Afterwards through the generosity of friends at home, aided by the efforts of the Executive Committee, funds were raised for the purchase of a suitable compound and the erection of the splendid building is now used as the headquarters of the school. Classes began meeting in this school in 1907, and it has been used since that time for our Bible College work.

The school is a most interesting one. Most of the young men who attend are either married when they first enter or are married while they are students. True this is not in accord with the practice in the Western lands, but it has decided advantages in India. One of these advantages is that the wife also receives special training. Even more than at home, the wife as an evangelist is a very important factor in the work of the church, and it is important

that she, too, be specially prepared for her duties, so a course of study has been involved for young women, who, when they leave the Bible College, are able to do Bible women's work.

The first student graduated from the Bible College in 1905, he being the only one in his class. Up to this time about 25 have graduated, and about as many more have studied longer or shorter periods. There have been nearly as many women in the institution. Some of those who have graduated are with other Missions, and some have ceased their labors in this world, but it is not an exaggeration to say to-day that the influence of the Bible College is felt in our evangelistic work far more than any other single institution, and perhaps more than all institutions put together. Year by year this influence is growing. There is not a single station in our Mission where our former Bible College students are not at work.

The greatest need which the school has is a large teaching staff. Owing to the scarcity of missionaries it is impossible to have as many missionaries as are actually needed to do the work to the best advantage. We are ever hoping that this defect may be remedied and that at least two missionaries may be able to give the greater part of their time to this work.

The Bible College is the center for our annual summer school work, which keeps our evangelists freshened up and fits them anew for their work. They are always eager to attend, and always take home something new.

Year by year the influence of the Bible College is bound to grow in the Mission, as the evangelistic spirit spreads among the Indian Christians, and a larger number of them come forward to be trained for going out into the world. For that day we hope; for that day we pray!

PHILIPPINE ISLANDS.

THE STORY OF LAWAGAN.

W. H. HANNA.

Lawagan used to be pagan. He believed in evil spirits and in the efficacy of sacrificing pigs to keep the spirits in a decent frame of mind. He became a Christian and cast himself entirely on the goodness of the Heavenly Father. He disregarded all the old customs relating to reaping and sowing, and caring for his new-born children; and the people began to predict that evil would befall him. They were disappointed, for the Lord did him good and not

evil, and the evil spirits harmed him not. One day Lawagan saw a stone that he and others used to reverence as an abode of spirits, and concluded to push it over. He did this, and the people then felt sure that he would be punished. Not long after he suffered from a rheumatic attack in his shoulder, and the people traced it to the spirits and called upon him to return to the faith of his fathers. Lawagan replied that the spirits had nothing to do with his rheumatism, and told them that God would heal him. His faith was speedily rewarded; he has regained the use of his arm, and now has more to tell than ever of the goodness of God.

Vigan, P. Is.

WRONG MOTIVES.

DR. C. L. PICKETT.

The motives of those who come to us asking for baptism are often quite varied and require no little investigation. Recently a certain man became apparently very much interested in the Gospel, and, after attending a number of meetings, insisted that he wanted to be baptized. Just as the evangelist was getting ready for the baptism, the man said to him, "Is it true that the Protestants do not have to pay taxes?" It was pathetic to see how quick the man lost his interest in evangelical Christianity as the evangelist explained to him that Protestants as well as all others should be true to the government and help meet its expenses. The man has not been seen at the services since.

In the month there were four baptisms; 82 Sunday school classes were taught; the average Sunday school attendance was 1,698; marriages, 3; deaths, 2; medical treatments, 2,010; minor operations, 24; major operations, 85; visits to outside villages, 5; visits to homes of the sick, 20.

MANILA NOTES.

LESLIE WOLFE.

The burning of the chapel at Singalon, Manila, a few months ago, left the congregation there without a church home. Celedonio Cruz, one of the brethren there, has placed benches in his home where meet the church and Bible school. To accommodate all the Bible school meets in two sections, first the children's section, followed an hour later by the adult section.

Emiliano Quijano, the efficient minister of the church at Singalon, has been sent by the government to the Panama-Pacific Exposition at San Francisco as expert accountant for the Philippine exhibit there.

In spite of much rain now about ten night meetings a week are kept going in various parts of the city. Several students from the Bible College are rendering good service here.

What is known as the Philippine Orphanage Association has been organized in Manila. Several hundred members have already been enlisted, among whom are many of the most prominent Americans and Filipinos of Manila. Members, however, are to be sought in all parts of the islands, and in the states as well. The annual membership fee is P2.00 (\$1.00 U. S. C.), life membership, P50.00 (\$25.00 U. S. C.). The association is non-sectarian. The management is under a board of fifteen trustees. Its first work is to take over some thirty American mestizo children heretofore cared for by the American Mestizo Association, which society is now to cease operation. The work of the new association, however, will not be limited to mestizo children. The constitution provides that "the doors of the same are to be open to all orphans or destitute children without respect to race, creed, or color." The lot of many orphans in the Philippines is pitiful in the extreme. What most wrings the heart of an American is to see a white child, who knows not his or her American father, a neglected waif, naked and dirty on the streets. This association should never lack adequate support. Our own Doctor Lemmon has been one of the prime movers in this worthy enterprise.

TIBET.

TOURING IN TIBET.

DR. A. L. SHELTON.

On December 29, with Mr. Bu, my Chinese assistant, and Gelong Ong Du, my Tibetan teacher, I left Batang for Atenze,



about two hundred miles to the south in Yunnan. Mr. Ogden saw us off, as also did Do Tusi, the deposed Tibetan Prince of Derge. As we passed out of sight of Batang, I stopped for a moment at the grave of Dr. Loftis, with the wish that a consecrated spirit of serv-

ice, such as his, might go with us. Two days out we stopped for one day where the General of the Chinese army was located and attended to a lot of sick soldiers. The General also bought 150 rupees

worth of medicine for his men. We left him on the morning of the last day of the old year. Traveling over the pass, we reached Ja Ni Ding about three o'clock in the afternoon, and wished to go on for another ten miles, but as it was raining, decided to stop for the night. Next morning we started early, and by eight o'clock were in sight of the place where we had wished to stop the night before, and strange it was, too, for a great smoke was rising over the village, and, riding up, we found it to be the ruins of the headman's house, where we should have stayed the night before, and lying around in different places were the twelve members of his household (all but one son, twelve years old) murdered by shooting and sword cuts, and some partially consumed by fire. This was our introduction to the New Year, 1915. They had all been killed by the surviving son of another head-man's house, which this headman had destroyed about eight years before, and strange as it may seem, just one son escaped in each case. Now, by Tibetan custom, these two sons will likely hunt each other through the coming years till one or both are destroyed. The next day we arrived at Yen Jin (Salt Wells), an important place, where we planned to stay two days, which we did, doctoring and preaching. However, there were two or three with old shattered bone fractures (gunshot wounds), who would have to be cared for for some time after being operated upon, and, as we expected to stop for some days at Atenze, about four days further on, we took them along to operate on them there, which we did and were able to care for and dress them for eight days before starting home. In leaving Yen Jin, we passed down the Mekang, the road at times being built by very flimsy trestle work on the sides of cliffs overhanging the water, and I confess that I got off my horse and walked around very carefully, instead of staying on and rushing the horse across, as did one Chinese soldier. Farther down we came to the only road yet open between this part of China and Tibet. The caravans were just coming out from Lassa and were crossing the Mekang about two hundred feet wide here, between high cliffs, by strapping their mules to a hollowed-out piece of wood strung on a two-inch bamboo rope, which ran from one cliff to the other. With the far end the higher, a mule would be tied securely, then shoved off the cliff and he would come flying across in short order; except sometimes the rope would sag too much near this end, and he would stop forty

feet short, suspended fifty feet above the river, when a Tibetan would slide out to him, carrying a leather rope which he would tie on him, and they would both be dragged to the landing, for crossing to the other side there was another rope with this end the higher. It was surprising the despatch with which the animals and goods were sent across. The caravans consisted of about 500 animals and their loads, and the crossing occupied about a week.

Arriving at Atenze, where the people knew we were coming, we took the rest of the day (from about noon), in getting straightened out. A house was provided by an old friend, and the next morning began our operations, amid many groans from the by-standers. We worked every day till noon in the medical work, taking the afternoons for preaching and giving out of tracts. Mr. Bu was mobbed by a crowd and lost his bunch of tracts. He couldn't give them out fast enough and they just crowded in and took his whole bunch. We had a great time and I trust did much good. The people begged us to stay longer, saying there were many more operations that needed to be done, but the people wanted to see first how the first ones came out. On the way back, coming along one day, I heard a woman behind us calling loudly to some people camped on in front of us, "Here comes the foreign doctor!" They were *very* friendly and I couldn't understand it, not having passed that way before, but they knew me, and I was ashamed to say I didn't know them. So, after passing on, I asked my Tibetan teacher who they were and found they were people I had doctored last year in Draya, two hundred miles to the northwest. We find friends every place—many whom we recognize, but many more whom we do not know, but who know us. I met one great big, husky fellow one day who, after stopping and talking awhile, seemed very much grieved as he said, "You don't know me?" And on my shamefacedly confessing my ignorance, he pulled out a pocket knife I had given him five years before when he was headman of the first village across the border. The change the Lord had wrought in five years is tremendous and with thankful hearts we go on, knowing His word will not return to Him void.

"We love what on ourselves we spend,
We have a treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

YOUNG PEOPLE'S DEPARTMENT.

The receipts from the Endeavor Societies for the missionary year just closed amounted to \$6,709.82, a loss of \$592.50 over the preceding year. We do not wish to comment on this loss. *The new year must be better.* We have taken as a watchword, "\$10,000 from the Endeavor Societies by September 30, 1916." Is it asking too much?

For more than fifteen years the Endeavorers have given their money largely for the support of the splendid Boys' Orphanage at Damoh, India. They have seen large results from the money expended. Many of the boys have grown to manhood and are occupying a most responsible place in the development of the church in India. It has been the Endeavorers' work from the beginning, and one of which they can be justly proud. Every Endeavorer should feel a responsibility for this work God has intrusted to his care.

The boys in the Orphanage are especially interested in Christian Endeavor, due largely to the fact that the Endeavorers of America are supporting them. It is a great inspiration to them to know that there is such a host of young people interested in them and praying for them.

Recently a letter was sent each Society asking them to have a part in this, their own work. We trust the Societies will respond promptly that the Foreign Society may plan the work for the year.

Endeavorers, your interest will determine whether or not the work will go forward. In the November, 1916, INTELLIGENCER we want to report the watchword of the year realized.

AN INTERESTING PLAN.

"We had our meeting last Sunday evening and called it a 'Missionaries' Convention.' Some of our young people were chosen to take the part of returned missionaries from our different fields. The talks were given in the first person and were so real and enthusiastic that some of our visitors thought we had some real returned missionaries. To get these talks I passed out our MISSIONARY INTELLIGENCERS for the last year. We ended this with talks on 'What a Dollar Will Do,' and 'Retrenchment.'—H. Geraldine Lester, Berkeley, Cal.

GET BUSY ON MISSION STUDY.

To be really up to date each Endeavor Society should be carrying on a course in mission study. Is your society planning

such a program? There are a score of fine text books that are fascinating and instructive. Broaden your horizon and get in with the great world movements. *Epoch Makers of Modern Missions*, by A. McLean, and *Rising Churches in Non-Christian Lands*, by A. J. Brown, are both fine. Fifty cents in cloth, 35 cents in paper binding. Booklet of instructions on organizing and teaching classes. Write the Foreign Society for full particulars.

MISSIONARY ENDEAVORERS IN CALIFORNIA.

Our Endeavor Societies in Southern California have undertaken a splendid enterprise in the support of Miss Myrtle Wilson, who has just gone to the Philippine Islands to be located at Laoag.

They are not only paying her full salary, but have also provided her with many useful things, and are paying her travel to the mission field.

During the summer she spent some time among the Endeavor Societies, and her meetings were filled with great enthusiasm. At the farewell reception they provided her with a typewriter, a photographic outfit, silverware, and many other articles, and the Junior Societies gave her a sewing machine.

Edith Whittlesey, who is Treasurer of the Southern California Endeavor work, writes: "We feel that we cannot do too much to help in making her work pleasant and her home attractive to the people among whom she works."

RISE UP, O MEN OF GOD!

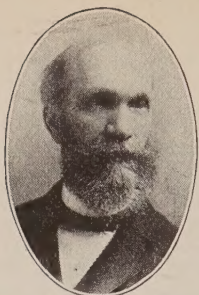
Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

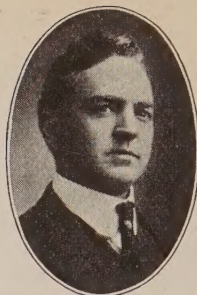
Rise up, O men of God!
The church for you doth wait;
Her strength shall make your spirit strong,
Her service make you great.

Lift high the Cross of Christ!
Tread where His feet have trod.
As brothers of the Son of Man
Rise up, O men of God!

THE ANNUAL REPORT OF THE
FOREIGN CHRISTIAN MISSION-
ARY SOCIETY FOR 1914-1915 IS
CONTAINED IN THIS NUMBER OF
THE MISSIONARY INTELLIGENCER



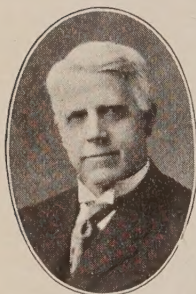
W. S. Dickinson, Vice-Pres.



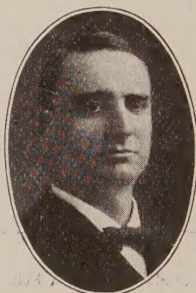
L. N. D. Wells, Vice-Pres.



D. W. Teachout, Vice-Pres.



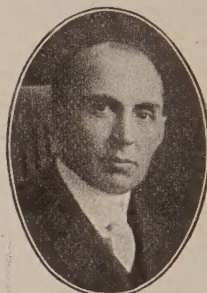
A. McLean, Pres.



F. M. Rains, Sec.



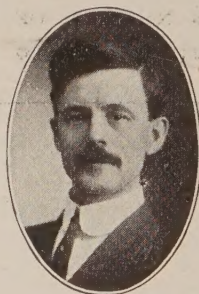
S. J. Corey, Sec.



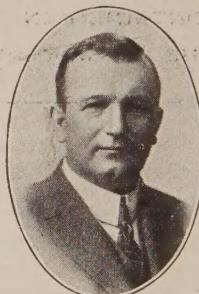
A. E. Cory, Sec.



J. D. Armistead, V.-Pres.



C. W. Plopper, Treas.



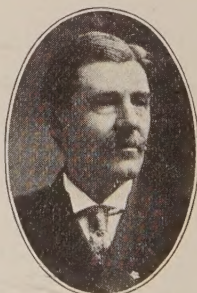
R. A. Doan, Laymen's Sec.



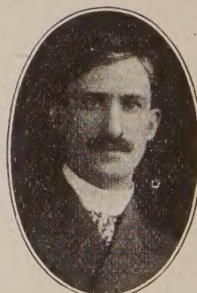
J. N. Green, Recorder.



C. H. Winders, Vice-Pres.



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